A LEVVDE APO-

logie of pryuate Masse, sedycious-ly spred abroade in wrytynge without name of the authour: as it seemeth, against the offer and protestacion made in certaine Sermons by the reuerende father Bishop of Salesburie:

With a learned and godly answere to the same Apologie, set foorth for the maintenance and defence of the trueth.

LONDINI:
Mens. Nouemb.
1562.


BRITISH MUSEUM



Auyng harde by sundrie sufficient reports of large offers in open places before right honorable audience, more stoutly as wise men thinke then clarkely, for the maintenance of diuers vntruthes: and that the learned of the clergie here stande bounde in recognisance, not to gainesay any doctrine nowe preached, whiche otherwise are well able to controle all such erronious phansies lately deuised: not withstandinge I am nothyng comparable to the learned of the clergie, yet beyng brought vp in learning alwaies beyonde the seas, hauing before mine eyes the feare of God, and mine harte greatly lamentyng to se errour outface the truth, thought it good for the discharge of mine owne consci-

ence before God and you, to discouer certeine vanities of yours, that the catholike church (once your mother) misliketh in you. And so much the rather, because god of his infinit goodnes hath called me backe againe from all suche lewde fansies, by the godly instruction of the learned: in the whiche I was ones so fully perswaded by euil bookes, that all that time I neither regarded God, nor good religion, nor any good conscience besides. And therfore trustynge to do some good with suche as simplicitie without malice hath perswaded to stay, conscience pricked me to giue the aduenture: nothyng doubting but that God will bring that to a good ende, the beginnynge whereof had no euill meanyng.

1. Cap. Against his refusall in the first Epistle to D Cole.

And to make mine entrie with you (maister Iewell) whiche are counted the greatest clarke on your side, I meruell not a litle why you, beyng reputed a man of such learnyng, vtterly refuse

to

to proue the doctrine you teache. Alle- A.
gyng very slender causes of your refu-
sal: that serue the contrarie side, rather
then yours. Your vocation to so high
a rome, the place where you taught,
the honorable estate of the audience,
which hard you, the doctrine you taught
auctorised by the realme, as you alledge
do not vnburden you from the proufe
of your doctrin, but rather bourden you
more to proue the same: because your
estate is now suche, that is bounde to
rendre accompte of that you teach. For
it is any dishonour to the realme, if you
be able to certifie that by learning, that
they (as you say) haue passed by lawes,
nor want of discretion at all in you, to
teache them, that wold so gladly learn
at your hande. For if a man may proue
by conference of scriptures any article
therin comprised, either in the letter, or
by argument boulted forth without a-
nie dishonour to God, or blemish to him
that taketh the matter in hande, (as a

man in dæde may) shall you counte the Realme dishonoured, or want of discrection in your selfe, to proue suche doctrine (as your selfe do publishe) because it is auctorised by man, and by thassent of the Realme? whiche in time of your baptisme assented to the contrarie; as al other christian realmes did, without any contradiction at all, amongest the learned: whereas in this assente, as many learned clarkes, well knowen to the worlde, said nay, and more to, then hitherto hath sayd yea. And if the chief proufe of your doctrine be the assente of this realme, shall not other christian realmes, that teache quite contrarie vnto you, rest in doctrine auctorised by them, and al christian realmes besides? Here you ar driuen, if you rest so stoutly vpon thassent of realmes, to confesse that the doctrine taught here is trew, because this realme hath auctorised it; and the doctrine in straunge realmes is trew, beyng quite contrarie to yours,

because

because by like reason the realmes ther hath auctorised it. You haue no refuge in this case, but to say, that this realme folowed the scripture in suche doctrine, as they auctho̅rised, and that other realmes folowed not the scripture in auctorisinge the contrarie. I am wel contented with your answere. But where be the scriptures wherby the realme auctorised your doctrine? You may not say, it shall be greate dishonour to the realme, to haue such scriptures knowne, for want of discrecion in you, to vtter them: as you seeme to say in your letters. Let vs know suche scriptures, as your trust is most vppon, to proue your doctrine by, and we wil depart quietly. And as all wise men will counte it the office of a discrete man, either to stay such as stagger, or to perswade suche as verily thinke otherwise: So shall I not onely so thinke, but also if you giue me good cause why, yelde you greate thankes, and my poore seruice to. In

your silence herein, if you haue ought to saie, you shall do nothyng els but hide the candell vnder ỹ bussheł: where as the order is to set it vpon the candelsticke, to light all suche as are within the house. If you haue no scriptures to lay for you, then trouble our mother the holy catholike churche no longer.

You stande in negatiues: you saye against priuate Masses and certaine other, which as you pretende, cannot be proued. Haue wee not here good cause to maruell that you, whiche studie so maruelous reformacion of all doctrine to the touche stone of scripture, will openly professe, bearyng suche a personage in suche places of honour, suche doctrine as can neither bee proued by scripture, nor any other substancial record: and all because it standeth in negatiues? May not children in this sort deuise negatiues conteinyng false doc-
B. trine, and when they are called vpon to proue it, say they are not bounde to

proue

proue their assercions, because they are negatiues: This dare I be bolde to say: if you had sentence, or halfe sentence, worde, or halfe worde in the scriptures, olde doctoures, generall counsels, or example of the primatiue churche against priuate Masses, al England had runge of it ere this day. But you haue none, as your silence importeth. It were either great folly to keepe that secret, the whiche without any damage may do good to many, or meruelous enuie to enclose that without gaine, which law and reason woulde haue to be commen. *Quicquid dando non deficit* (saieth saynte Austin) *Quamdiu habetur, & non datur: non dum habetur, quomodo habendum est.* All that decay not by bestowynge, as long as they are had, and not bestowed they are not yet had, as they ought to be had. The lawes may in diuers speciall sactes, not restrained to time and place, teach perhappes, that a negatiue can not be proued. But to say that a

Against his stayinge vpon the negatiue.

negatiue in doctrine, as yours is, can not be proued vpon only consideracion that it is a negatiue, as your shifte is, that I am well assured no learned man hitherto euer taught: either in law, or in any other science besides. Ye the contrarie rather appereth in Logicke: the whiche teacheth the generall groundes of all disputacions. Where wee haue in euerie figure, negatiue conclusions. And for other short kinde of argumentes, there are as many places dialecticall of the negatiues to destroy, as there are affirmatiues to builde on. So that shifte of descant can not serue your turne. Doeth not the scripture many times ioygne issue in the negatiue, and proue the same? Wee are not iustified by Moses law, and so the like. Doeth not the Apostels proue it at large? But for as much as you are not able to proue the negatiue, I will no further trouble you therwith. Yet when there is an affirmatiue implyed in the negatiue,

iue, as there is here, thoughe I dis-
harge you of very gentilnes from the
prouse of thone, order of scholes will
priue you to proue the other: though it
were in facies, muche more in doctrine.

Your negatiue was, that there was no priuate Masse at all, in the primatiue churche: thus you say, and shewe no cause why. This terme priuate, whiche you in this place first inuented, I meane Luthers schole, may be taken concerning this matter diuers waies. One way, priuate is contrarie to common, to many. And in this signification, wee neuer saied that any Masse was priuate. For the catholike church euer taught, that the Masse is a common or publique sacrifice, restrained to none so, but that the whole churche, or any liuely membre therof, had thereby great commoditee: and might, beyng prepared, and well disposed, bee partaker, not onely of the common Praier and Suffrages offered vp to God in the

2. Cap.

A distictiō of priuate

A.

Masse

Masse, but also of the holy sacramente of Christes body and bloud therin consecrated, and offered. Wée neuer yet prisoned vp the holy Sacrifice of the Masse, or the sacramente therin receiued, or the vse of ani of them, from any that disposed them selues godly. If you had harde vs preache that the Masse is onely auailable to the priest, or to princes, or to vs of England, or to them of Italie, or to men, and not to women, or to such as are aliue, and not to suche as are dead, or to say that none ought to receiue the Sacrament, but the priest, you might haue charged vs that wée wente aboute to enclose that to some one sorte of priuate profit, that ought to remaine in common for all sortes of people. And in this wise wée neuer taught, that any Masse was priuate.

B. But you haue the other signification of this terme priuate. That is, the soole receiuynge of the Sacramente by the priest, imbarrynge none to communicate

cate with him, yea rather reioysing, if any would be so wel disposed to receiue with him. And lamentynge, when he seeth the people so euill disposed, that none will order theim selues so, that they may worthely receiue with him. And yet not forsyng theim to receiue, when they are not disposed, nor readie. And in this meanyng of priuate, the catholike churche doeth teache, that the priest may receiue the Sacramente at Masse alone, when none other is disposed to receiue with him. Now if you be able, wee require you to proue that affirmatiue included in your negatiue. Whiche is this. That euery priest or any other ought, when he receiueth the sacrament, to haue companie to receiue with him in the same time and place, vpon payne of Gods high indignation: and then wee will yelde vnto you. If you be able to proue neither the negatiue, nor the affirmatiue, storme not so sore against the doctrine of the catholik

churche

churche, the whiche falsehed many times assaulteth, and was neuer yet able to ouerthrow.

3. Cap. As you say, there was no priuate Masse in the primatiue church, and say vntruly, so may you say and say truly, there was no christian kynge in the Apostles time. There was no christian man that then counted any thinge his owne of suche thynges as he possessed; but all were common. There was then no doctrine taught, but it was confirmed by miracles. There was no woman that might come with open face to the churche. There was no Bisshop indewed with temporaltées. There was no distinction commonly of parishes. There was nothyng eaten that was mingled with bloud. There was no whole realmes turned to the fayth. There was no receuyng of the Sacrament, but after supper. There was no infant but was housled. And thus may wée rolle in a greate sorte suche, there was

That all thynges shuld not be brought to the forme of the primatiue churche.

was not truly, as you rolle in diuers of yours falsly. And will you I beseche ye reforme al thynges to the very state of the primatiue churche now? Will you suppresse al christian kyngs which were not in the Apostels time? Wyll you alter the state now, and make all thinges to be common? Wyll you disgrace all preachers that woorke not miracles? Wyl you inforce women to hodwinke them selues in the churche? will you rayle against bisshoppes that kæpe any temporalties? Wyll ye set men at liberty to doo their duty at what churche they will? Wyll ye inhibit the folkes to eate bluddynges, or Pigions, or Capons, suche as are killed by stifflyng? Will you inforce vs to be housseled after supper? Wyll you housell all babes and infantes againe? To call suche thynges to the state of the Apostels time, and of the primatiue church againe, is nothyng els, but to enforce a taule man to come to his swadlynge clothes

A.

B. The primatiue churche, the state of infācie.

clothes, and to crie alarme in his cradel again. I truſt when you ſay there was no priuate Maſſe in the primatiue churche, not withſtandinge you diſalowe priuate Maſſe, yet you will alowe Maſſe to bee in the primatiue churche: or els wiſdome would haue ſayed more generally, there was no Maſſe at all, nor priuate, nor common. &c. And yet there is an open difference betweēn theſe two ſentences: there was no priuate Maſſe at that time, and there ought to be no priuate Maſſe at any time. In the one, wee conceiue the vſe of that age, not withſtandynge the law of the churche euen then might ſtande indifferently to the contrarie, vpon circumſtances and good conſideracions. And in the other, wee preciſely conceiue what the lawe doeth determine, either lawfull or vnlawfull. The conſtant faith, the pure life, the feruent charitee, the contempte of the worlde, that then floriſhed ſo amongeſt ſuch as profeſſed Chriſt, might

C. An argumente of the cōparison of the times.

cauſe

cause perhappes that no Masse was ce-
lebrated, but that diuers christians, and
specially lokyng for continuall perse-
cucion, would be houseled there at, and
be alwaies sure to haue their viaticū, as
it is termed in the olde Cannons, that
is to say, their viage prouision. In that
state of burnynge charitee, and of con-
tempt of the worlde, and al the pleasu-
res therof, some of the people, perhaps
of their owne accordes, did alwaies wil-
lyngly and gladly prepare theim selues
at euery Masse to be houseled with the
priest: And will you now in the state
of key colde charitee, when the people
are nothyng willyng to dispose theim
selues to receiue their housill; plucke
the priest from the aulter, whose office
is to offer that dayly sacrifice for the
people, vnlesse ther be that wil receiue?
Will you imbarre him that is bounde
to offer vp the dayly sacrifice of dutie,
because they will not dispose theim sel-
ues to receiue their housill? Who, as

D.

E.

concernyng so often receiuyng, are not bounde, but stande at libertie. The church doth exhorte them to ỹ frequentacion of their housil, but geueth no cõmaundement to binde them: as Christ saied, *si vis perfectus esse, vade, & vende omnia quæ habes, & da pauperibus*. If thou wilt be perfit, goe and sell all that thou hast, and geue it to the poore. Whiche implieth the nature of a counsell, to exhorte men to ỹ highest degrée of christianitie, conserning the bestowyng of the goods of the worlde: and yet is no commaundement to binde any that are not so disposed. Euen so wee may exhort and counsell folkes to frequent the receiuyng of their rightes without any commaundement to binde them. Now the ley men are at libertie, conserning the frequentacion: the priest is bounde to the frequentacion. Is it then reason that he, that may chose whether he will frequently receiue or no, should, when he is not disposed, cause him to offende

the

the law of God, that is bounde therto? If you had any suche terte in the holy scripture to binde the priest neuer to say Masse without some to communicate, as this terte, Si vis perfectus esse, vade vende. Séemeth to commaund him that will be perfit, to sell all that he hath, and bestowe it vpon the poore. Lorde how wouldoe ye then triumphe; because you had then some coulour against priuate Masse. And yet when the matter were well bulted, you shall neuer be able to proue any commaundement therby against the sole receiuing of the Sacrament by the priest, but a counsell to exhorte him, if it might be, to the highest and most perfit estate. But to prescribe of necessitie that there ought vpon paine of Gods indignacion to be a company to communicate with the priest at euery Masse, or els forbeare the celebracion of the holy sacrifice, hauyng no title of any suche coulour in the holy scripture, I wyll not

cal that by the name that I may iustly, but will temper the matter, and terme it an itchyng folly, to alter all thinges that are well setled alredie.

4. Cap. S. Chrisostome in his thirde homely vpon the epistle to ỹ Ephesians in his complainte there doeth so set forth the matter, as it is to be wished both what the people should do, & what the priest may do. If the people wil not folow his exhortacions, than no man, I suppose without great impudēcie, wil any lenger stand in ỹ denial therof. For as we may well & godly wisshe that al folkes were so well agreed that al suites in the law might surceasse: and yet this godly wisshe when any contention shoulde chaunce, ỹ cannot otherwise be finished doth not inhibit but ỹ men may sew for their right. For ỹ highest or the perfitest state doth not extinguisshe ỹ meane or the lowe: Euen so all good men may wisshe that al christian people were alwaies so deuoute and well disposed, that

A. Similitude that companie is not necessarie

they

they might with goddes fauour, receiue their housil daily. And yet were it iniurie because al wil not, to inhibite such as wolde. Or if none wolde, to imbarre the priest that is bounde to offer vp the daily sacrifice for him self & the people.

The priest of duetie bounde to sacrifice.

S. Chrisostom writeth thus: In aliis quidem tẽporibus quũ puri frequenter sitis, non accedítis. In pascha vero licet sit aliquid a vobis perpetratũ accedítis, O consuetudinem, & presũptionẽ, sacrificiũ frustra quotidianũ offerimus. In cassum assistimus altari, nullus est qui cõmunicetur, hic non vt temere cõmunicemini dico, sed vt vos dignos reddatis. At other times saieth he although you be for the most parte in cleane like you come not, but at Easter you come, thoughe you haue done somwhat amisse. Whie vpon that custome, whie vpon such presumption, the daily sacrifice is in vaine. We stand at thaulter for nought. There is none to be howsild. I speake not these thinges because you shoulde receiue your housil rashly, but for thintẽt you should

5. Cap. A.

make your selues worthie. In these wordes of S. Chrisostom, this doeth first appere, that at that time the people at Easter wold receiue their howsll in what case so euer they were in, good or bad: And at other times of the yere though they were in good case and pure life, fit to receiue, yet they woulde refraine the receiuyng of their rightes. And therefore he blameth and in maner crieth out vpon that custome, whereby the people rather consider the prescript time of Easter to receiue, then a cleane life and pure conscience. For as godly people may at any time receiue their howsll without restraint to any one prescript time in the yere, and the oftener they so receiue the same, the more their godly deuocion thereby doeth increase, euen so the vngodly ones are rather commaunded to do penance for their euill life, and to make them selues redy and worthie, then to come rashely without serche of conscience, without triall

triall of them selues, without penance done for their offences, to receiue their howsil only vpon consideracion of prescripte time, because they had vsed of longe time to do so. And this is the presumpcion he crieth out vpon, that pricketh the people vpon custom to receiue vnworthely: and yet at other times, where non woulde receiue, neither suche as might worthely, nor such as coulde not for their euill life. Saint Chrisostom saieth: that there was sacrificium quotidianum. Euery day, dayly sacrifice, euery day Masse, euery day the priest stode at the Aulter, either to exhorte suche as were meet to receiue, or to counsell suche as were of euill liues to penance, that they after might bee able to receiue. But his exhortacion was in Cassum at the aulter. And his exhortacion to the people to communicate in the celebracion of the dayly sacrifice was frustra in vaine. Not for because the dayly sacrifice in the Masse B.

was nothyng auaylable, but because he
loked that the people woulde dispose
themselues to dw as they were exhor-
ted. And that was vaine, because *nullus*
est qui communicetur. There was none
that woulde be howsld. And yet the
preest did celebrate notwithstandynge.
For it is saied, that he standeth at the
Aulter, and what to dw but to celebrate
the daily sacrifice. Can you call that a
C. daily sacrifice that is not daily offered
vp? or that a daily sacrifice that is not
celebrated but onte in the yere, at Ea-
ster? At the which time the people vsed
to receiue: all other times they refrai-
D. ned, *Quia nullus est qui cõmunicetur.* There
is none to communicate. Is it not cui-
dent by this complainte of S. Chrisos-
tom that the preest did his duetie, not
withstanding ther was none to receiue
with him? Or els if he were constrai-
ned to refraine when none woulde re-
ceiue with him, doeth it not appeare
that then it followeth that he did cele-

brate

brake but at Easter onely, for then he had companie, and at other times he lacked. *Quia nullus est qui communicetur.* And then how coulde it be calde *Sacrificium quotidianum*. The daily sacrifice. Doubtles it coulde not. And therfore it is plaine that then the priest did his duetie in celebracion of the Masse, though none receiued with him. Haue wee not founde then that in Chrisostomes time there was priuate Masse, as you do terme it? Why say you that in all other thinges wee holde contrary vnto you. Wee had some colour other in scriptures, or olde doctours, But in such doctrine as you made your entrie vpon, wherof this is one, you are assured wee had no colour at all to make any proofe in very deede. You here that Chrisostome testifieth the vse of his time for priuat Masse plainely and flatly without colour at all. What colour I pray you haue you, either in scriptures, olde Doctours or counsels, against priuate

Walle: As it appereth hitherto nothing at all.

5. Cap. Your owne principles, that suche as ye are first inuented, will driue you in maner to confesse the catholike doctrine in this behalfe. You say against prescript fastynge daies, the doctrine that is not euidently determined by scripture, ought to stande free and indifferent. But the doctrine of the necessitie of companie to receiue with the priest is no where determined so, by the scripture: it shoulde stande then by your vaine principle as free, and a thyng indifferent. And will you haue freedome in scripture driuen to necessitie without scripture? will you clogge vs with the very title and sillable of the scriptur and sucke out a bonde of necessitie from thence to enforce vs to do in all poinctes the lyke, and specially in the order of the ministracion of the holy
A. sacrament of the Aulter? Then muste wee aske you how dare you minister the
B. sacra-

sacramente in Englande, seeynge that Christe onely ministred it in Iurie? And here you muste confesse the obseruacion of the place precisely not to bee necessary. Why minister you vnto women, when Christe ministred it vnto men? Here you will graunt that you are not constrained by Gods law vnto the male. Why dw you minister it in the morynyng before dinner, whē christ ministred it in the euenyng after supper? Trew it is, you will say, that Christ ministred it after supper, but he gaue no law to binde vnto that time. Why enterprise you to dw that vppon Sondates often, that Christe did once vpon Sherethursday? You wil answer in likewise that there is no scripture that commaundeth vs to forbeare any day in the yere. Why do you that openly in the churche, that Christe did secretly in a parler? Becadse wee haue no commaundemente in Scripture to forbeare any propertie of place. Why

dw

do you minister it to the layties, where Christ gaue it only vnto the Apostels ẏ were prieſtes? You wil say ẏ wee haue no cõmaundement to exclude any state of mẽ, Why do you minister it to more or fewer, when christ ministred it only vnto twelue? And what answere haue you here, but to say as you said before, ẏ as place, sere, time, day, degree, state of people, secretnesse, are nothing aperteinyng as necessarie to ẏ substance of the sacrament: so number is but an accident or a ornament rather to bewtifie ẏ deuocion of christian people in receiuynge the sacrament, then thervnto aperteinyng as necessarie vnto the substance. And thus may you perceiue that when you require the like dooyng to Christe herein in euery small poincte or title in vs, as in place, time, sere, day, state of people, secretnesse, number, you deceiue your selues, and others. Takyng these thynges to be necessarie for the safegarde of the substance of the sacra-

ment,

ment, the whiche are nothinge els but very accidentes: the alteracion whereof dw lie in the discrecion of spirituall gouernours, without damage or hurte done to the substance of the sacrament or the vse there of: and are to be compted amongest suche thinges, as saincte Paule speaketh of, when he wrote. *Cetera cum venero disponam.* I will set the other thynges in order, when I come.

But the greate matter you harpe on 7. Cap.
to haue companie together in one place to receiue at any time with the preest is because that in the vse of this sacramēt thet ought to be a cōmunio. And I pray you is not there a cōmunion among all christians in praier? For in our praier we say our father, not my father which arte in heauen, thy will be don in earth as it is in heauen, not in mē as it is in heaue, geue vs this day our daily bread, wē say not geue mē this day my daily bread, forgeue vs our trespasses, wē say not forgeue mē my trespasses. &c. A.

Wher-

whereby wée knowe that wée communicate in praier with all christendome beyng members of one misticall bodie of Christe. And will you inhibite mée to say my Pater noster when I am alone in my chaumber, voyde of companie to say with mée, or will you shutte vp al christendome in some narowe rowme, that they may be togethers at one time to say the Lordes praier? Or will you graunte that there may be a Communion in praier amongest all christians without any respecte to haue them together at one time in any one place, and that there can be no communion in the vse of the Sacrament, vnlesse all the communicantes be together in one place and at one time? Haue you any scripture to leade you to say that the communion in the vse of the sacrament must of necessitée haue all the communicantes in one place at one time closse vp, more then the cõmunion in praier?

B. One of the articles of the Crẽde is,

Credo

Credo sanctorum communionem. I beléeue the communion of saintes. I beléeue wée haue communion in Baptisme, in penance, in confirmacion, in extreme vnction, in praier, in fastyng, in almes déedes. And must all they that practise any of these, be driuen to doo it, at one place, in one season, or els to haue no parte of such a communion as there is comprised in these holy sacramentes? Is this your doctrine? Wher haue you these in scripture? There is an olde doctour called Dionisius: that teacheth vs why it is called a communion. Not because it requireth vnitie and idemptitée of time and place, in the communicantes: but because al christians therby beyng liuely members of one body first are brought to an vnitée with Christe their head, and then eurry member with the misticall body: and then euerie member with other. So that in the worckynge of this merueious vnitie, number, time, and place are no prince-

pall

pal doers, but forgeners and very ſtrangers in deede. And the place of Sainct Paule meaneth no leſſe in the firſt to the Corinthes. Quoniã vnus panis & vnũ corpus multi ſumus, omnes quidẽ de vno pane & de vno calice participamus, wherby wee here ỹ chriſtians are partakers of one loſe, and yet there is no one particular place able to receiue thẽ, nor yet no one particular loſe able to ſerue thẽ. Surely as touchinge your fancie to haue of neceſſitie the communicantes cloſed vp in one place, there to be ſerued at one e
C. ſpecial time, or els to be no partakers of the communion, it will fal in proceſſe of reaſoning to ſo many follies: that we muſt know how large the place muſte be and how longe you will appoinct the time apperteining to one communion. And as for the place when the multitude of the communicantes are very greate, whether may be a communion betwixt him that receiueth at the Aulter in our Lady chapell in Paules, and

him

him that receiueth in the lowest place of the west ende of Paules church. If there may, why are they not partakers of one communion that receiue in two diuers churches in London not so farre distante the one from the other, as our Ladie chappel is from the west ende of Paules? And if they can not, let vs knowe why: and haue some scripture for proufe therof. If they may, why may not the communicantes be partakers of one communion in three churches: and why not be partakers of one cõmunion in foure or fiue churches no further distant? If not, limit you then the furthest distance that a communion may be had in, and bringe in scriptures, doctours, or any counsels to proue the limitation, and wee wil crie creake. And in like maner wee may reason for the appointmente of time. Appointe you the longest time that a communion may be had, and shew some good euidence for your limitation. And like-

wise we wil crie creake. Youe liue men to these trifels that the worlde may know you hange in rifels.

8. Cap. A. Erasmus Roterodamus in his epistle that he wrote against false gospellers, reporteth how they were wonte in the olde time in the primatiue churche, to deliuer euery one ỹ sacrament in their handes to beare home with them and receiue it when their deuocion serued. Olim (saieth he) corpus domini, dabatur in manu vt domi cum vellent sumerent qui accepissent. The Lordes body in olde time was deliuered into folkes handes to the entente that they who hadde taken it might receiue it when they woulde. When diuers people tooke the Lordes body in their handes to receiue it at home in their seuerall houses when their deuocion serued them to receiue it, are any yet so vnwise to thinke that they that so receiued it were either in one place, cõsidering their houses were seuerall, or at any one time, consideringe

ringe the varietie of their deuocions, willes, purposes, and trade of life? Do you not se in these fewe wordes that the partakers of any one communion were not wonte to be clogged to receiue it in any place or at any one especiall time? Do not you manifestly heare a reseruacion of the sacramente confessed here? And where as it was deliuered in their handes, as wine is not, vnderstande you not thereby a communion vnder one kinde? But you will say it was but Erasmus reporte. But I say he reported it as he founde in auncient writers. And Erasmus pardie was wont to be a great man amongest you: and do you so litle esteeme him now? You haue ouerrun him (I graunte) as you haue done Luther, that was once your God. Erasmus is not the first father of this reporte. But Tertulian him selfe whiche flouriſshed not long after the Apostles time: in his seconde booke that he wrote to his wyfe, repor- B.

teth no lesse. How that the christian wife kepte it close from hir husbande, beyng a Paynime, that she receiued euerie morninge secretly before meate. And if it so happed that he espied it, that he woulde thinke it were breade: and not that which christian men tooke it to be. Non sciet maritus quid secreto ante omnem cibum gustes. Et si sciuerit, panem non illum credit esse qui dicitur. Thy husbande shall not know what thou doest eate secretly before thy meate. And if he do know it, he beléeueth that it is breade: and not he whome wée call it. Ponder these wordes well: and se whether it agréeth not with Erasmus reporte. When the christian wife did secretly receiue the holy sacrament, was there any company receiued with hir? Can a thyng done in companie, be secret? Or coulde she kéepe close from the Paynime hir husbande that thyng that should be often practised in any open assemblie? Were not thinke you the paynimes that

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at that time were the greater number, diligent to searche what the christians did? Seemeth it not in hir secret receiuyng before all meates, that she reserued the sacrament at home, to receiue it when she woulde? And where Tertulian saieth, that if it chaunced that her husbande knew what she eate, he would thinke it to be bread, (makynge no mencion he woulde thinke it to bee wine) and not the very body of Christ, as the christians do confesse. Furthermore seemeth not this woman to haue receiued it vnder one kinde? For hir husband that saw hir eate the fourme of bread, that was wonte to be first receiued, woulde sone haue perceiued when she dranke the fourme of wyne, that shoulde be immediately receiued after. To conclude, it appereth by these olde writers, that this woman receiued alone without any company to receiue with hir. And that she reserued the sacrament with hir at home, to receiue at

hir owne houſe when ſhe liſte. And laſt of al, that ſhe receiued vnder one kinde. S. Cipzian alſo the greate clerke and glozious marter touchyng the reſeruacion of the holy ſacramente, in the firſt ſermon *De lapſis*, telleth of a woman whiche reſerued the Sacrament in hir coffer at home that went aboute vnreuerently to open the coffer: how a fier roſe vp from thence and ſo feared hir, that ſhe durſte not to touche it. His wozdes be theſe. *Cum quædam arcam ſuã in qua dominí ſanctum fuit manibus indignis tentaſſet aperire, igne inde ſurgente deterrita eſt ne cuderet attingere.* When a certeine woman (ſaith he) vnwozthely aſſaied to open hir owne coffer, wherein the holy body of our Lozde was, a fier roſe thens, and feared hir that ſhe durſt not touche it at all. Se you not yet where Eraſmus learned that the laye people toke the ſacramente in their handz and reſerued it at home, to receiue it reuerently when their deuocion ſerued?

C.

Hath

Hath not Tertulian reported ỹ same: Doth not saincte Cipzian in the fozmer wozdes impozte the same: The woma had the sacrament in hir coffer at home: and will you denay the reseruacion: She came vnreuerentely to open the coffer, and to receiue the sacrament beyng alone: and will you suppzesse the sole receiuyng: The fier rose vp from thens, and foz feare she touched it not: woulde God haue wzought this miracle if the sacrament had bẽne nothyng els but common bzead when it was reserued: Cyzill that auncient father saieth, that it is not only folly to deny the reseruation, but a very madnesse in dẽede. He wziteth to Calosirius, that they are mad that say the body of chzist remaineth not in suche pozcions consecrated, as are kepte to the nezt day after the consecration. Insaniunt igitur dicentes (saieth he) mysticam benedictionem a sanctificatione cessare, si quæ reliquiæ eius remanserint in sequentem diem: Non enim D.

nutabitur sacro sanctum corpus christi, sed virtus, benedictio & vivificatiua gratia magis in eo est. They are then madde that saie the misticall benediction or blessing leaueth from the sanctification, if any leauyng remaine of it till the next day. For the very holy body of Christe shall not be changed. But the power and vertue and the liuely quickenyng grace is continually abiding in it without company to receiue. Whē ye heare Chrisostome tell of the dayly sacrifice, when you heare the auncient father Cirillus, call them madde, that denie the reseruacion, when yee heare him say plainly and flatly that there is no alteracion in the very holy body of Christe, though it be kept, and the vertue, and ful power of the consecracion, and the liuely quickenynge grace doeth continew stil in the holy porcions that are reserued: when S. Cipzian that holy martir maketh repozte of the holy sacrament reserued at home in the wo-

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mans coffer, to receiue when hir lust, when deuocion serued hir: and when he sheweth that God wrought the myracle in the stiryng of the fier from it, because she thought to vse it vnreuerently, to cause hir to forbeare. When Tertulian afore that agreeth with the same, and when Erasmus Roterodame, a man famous in his time, recordeth the matter as he had learned it of these holy fathers and other: that the people receiued it in their handes, receiued it at home, receiued it when euery man saw his time: Shal any man cõtinue so impudent to denie that euer people vsed the sole receiuyng without company, or deny the reseruacion? The Scripture saieth, In ore duorum vel trium. &c. Two or three witnesses are able to trie any matter: and especially such witnesses as these are, men of holy life, auncient fathers of greate learnyng, called forth to witnesse ỹ trueth from euery quarter of the worlde, some

from Asia, some from Africa, some from Europa. &c. What say you to Satyrus, that hanged the holy sacrament aboute his necke in a stole, when he wente to the sea? What say you to the greate clarke S. Ambrose bisshop of Millayn, that praised him greatly for his so doyng? Apered not there a reseruacion? And I trow vnder one kinde, vnlesse your brayne will serue you to enclose wine in a stole, as mine will not.

E.

9. Cap.

What say you by Syrapion, who beyng in dispaier of his life, sente for the preest to minister him the sacrament in the night season. But when the preest lay sicke in his bed, and coulde not goe him selfe, he toke Syrapions ladde the Sacramente in his hande, and bad him moyste it, and so minister it into the mouthe of his sicke maister. The preest was sicke and coulde not rise. The lad came in the night time, the preest deliuered the sacramente into his hande, he bad him moyste it, and geeue it to

the

the ſicke. And doeth not this proue A
bothe that the prieſt had reſerued it, and the moyſtynge thereof that the ſicke man tooke it vnder one kinde, and when he ſent no more then woulde ſerue the ſicke man, was not there the howſelyng of one alone without companie? The twelfth Cannon of Nicene counſell prouideth for ſuche as are like to departe this life, to receiue the ſacrament or they departe. And if any ſuche that is in ỳ caſe howſeled chaunce to recouer, then to be amongeſt the communicantes praier. The wordes be theſe De iis qui recedunt ex corpore, antiqua legis regula obſeruabitur etiã nunc. Ita vt ſi quis forte recedat ex corpore, neceſſario vitæ ſuæ victico non defraudetur. Quod ſi deſperatus aliquis recepta communione ſuperuixerit: ſit inter eos qui ſola oratione communicant. Concernynge thoſe that departe this life, the olde rule of the laiwe ſhall be kept now alſo. So that any be like to departe this life he be not diſceiued of

his

his necessarie viage prouision for his life. If he that was in dispaier of life after ỳ he receiued the cõmunion chaunce to recouer, let him be amongest them that do communicate by praiers onely. The holy auncient counsell of all the learned fathers at Nice, thought it conuenient that suche as were like to die, should be howseled before their de-

B. partyng: And coulde this rule be inuiolably kepte amongest so many casualties of sickenesse and sodeine infectiones and diuers other chaunces that fall at diuers and sundrie times bothe by day and night, vnlesse the holy sacramente were reserued? And vnlesse euery man receiued as necessitie serued alone without company, when necessitie so required? Some time the priest as Chrisostome sayeth in the celebracion of the dayly sacrifice receiueth without the people: and sometime the people without the priest: and some time one alone without any company at all, as we

haue

haue at large shewed afore.

In the bishops and priestes absence, 10. Cap.
the Deacons receiued alone, if they were disposed to receiue, as the fourtéenth Cannon of thauncient and olde counsel of Nyce hath taken order. The wordes be these. Peruenit ad sanctum consilium q̄ in locis quibusdam & ciuitatibus, presbiteris diaconi sacramenta porrigant. Hoc neq̄ regula, neq̄ consuetudo tradit, vt ij, qui offerendi sacrificij potestatem non habent, his qui offerunt corpus christi porrigant. Sed & illud innotuit quod quidam diaconi etiam ante episcopū sacramēta sumant. Hæc ergo omnia amputentur, & accipiant secundum ordinem post presbiteros ab episcopo vel a presbitero sacram communionem. Quod si non fuerit in presenti vel episcopus, vel presbiter, tunc ipsi proferant & edant. It is reported to the holy counsell that in certaine places and cities the deacons deliuer the sacrament to the priestes. Neither rule, neither custome taught this, that they that haue no authoritée to offer sacrifice

should

ſhould deliuer the body of chriſt to them that offer it. And an other thyng alſo came to our eares that there are certain deacons who receiue the ſacrament beſore the Biſhop. Wherfore let all ſuch thinges be cut of, let them receiue the holy communion orderly after the prieſts of the biſhops or prieſt. And if the biſhop or the prieſt be abſent, let them ſelues bryng it forth and eate it: If the deacons, as it appereth by this Canon, that had no auctoritie to conſecrate, and to offer the ſacrifice of Chriſtes body and bloud, might in the biſhops or prieſts abſens, fetch forth the ſacrament, and receiue it, can you denie but it was reſerued? And that the ſame grace of Chriſtes body remained in the holy ſacrament after the conſecration in the biſhoppes and prieſtes abſence? Which coulde by no meanes be conſecrated, but by the biſhoppes and prieſtes preſence. I will not rauill with you vpon the terme aboue reherſed in

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the Cannon, concernyng the deacons, that they might in the bishoppes and prestes absence, bryng forth the sacramente and eate it: whiche is proper to the forme of bread, and not to the forme of wine: and thereby declare that the deacons receiued it but in one kinde: Notwithstandynge I might as well stande therein and better to, then you stande vpon *Accipite & manducate, & bibite ex hoc omnes*, to dryue the sacrament immediatly without any reseruacion to his vse, and that at euery communiō there must of necessitie be a company to receiue with the preest, and euery one of the lay people ought of necessitie to receiue the same in bothe kindes. I will not I say vse no such daliance vpon the worde, eate in the Cannon as you vse in take eate and drinke al of this in the vse of the sacrament very sophistically. But let go all suche bauntage vpon titles. I am contented to vse none other proufe, but suche, as al men that haue B.

any

any discretion, do so euidently perceiue to be so good, that they are neuer able to finde any occasion in the worlde to controlle it. Such as I haue vsed before for the prouffe of priuate masse, reseruacion the sole receiuynge or ministracion of the sacramente in certaine cases vnder one kinde, to haue ben vsed in the state of the primatiue churche.

ii. Cap. Reade S. Cyprian in his fifte sermon De *lapsis*, there shal you se that the deacon gaue an Infante, that had receiued before parte of such meates as were sacrifised vp to the Idoles, a porcion of Christes bloud out of the Chalis. And as sone as the infante receiued it, it was wonderfully vexed, because it was meruelous dishonour to the bloud of Christe to be powred into the mouthe that was a litle before defiled with the Idoles sacrifice. And therby may you vnderstande that the infante receiued the sacrament of the Deacon vnder the forme of wine onely, and not vnder the

forme

forme of bread. For by that reason if the infante had receiued it vnder the forme of bread, before hauing parte of the sacrament as precious as the other, it should haue been vexed very sore, before the cup had ben offered it. But the first vexation that it had was when the Deacon gaue the sacrament in forme of wine. And therfore it is euident that the deacon gaue not the infant ths sacrament vnder the forme of bread. And was not this a communion vnder one kinde only? You haue harde now I suppose not a worde, or halfe worde, not one sentence, or half a sentence as your callyng was, but many, and full proues against certaine of your assertions. And by these you haue good cause to distrust all the rest of your doctrine.

Thus far my leasure serued me, be- 12. Cap.
ing otherwise occupied with busines enough, to answer in the defence of my spirituall mother the catholike church. Not for because it was our parte, that

are in possession, to render any reason
for our right, wherein prescription of
time out of minde is a sufficient barre
but partely, because I saw your impor-
tunitie in rallying vpon them to strike,
that you had bounde in recognisaunce
of great sommes to be forfaited, if they
had gone aboute to geue you any blow.
So that you may perceiue well by this,
that they are better armed, then you
thought they were: when I, who am
nothyng in comparison of the learned
Doctours of this realme, beyng a man
of no greate reading, but in storyes, and
yet able thus to say in so good a matter,
that I trust you will here after leaue
your importunitie of prouokyng so ma-
ny learned men of this realme, to shew
what euidence they haue for the truth.
It had been more reasonable, that you
(that would dispossesse vs of the inte-
rest wee haue in the trew doctrine, that
the catholike church first taught vs, and
hath recorded sufficiently in hir pray-

ile these. xv.c. yeres and moze, and in
ecozdes of wziters this .ix. hundzed
yeres and .ix. as your selfe do seeme to
confesse) should shew sufficient causes,
why wee ought to be dispossessed: rather
then wee to lay foz our selues pzoufes
to keepe possession. I mercell that you
thinke it not hurt to your side, to grant
that the hole pzactise of the church hath
runne with vs this .ix. hundzeth yeares
and thzee scoze: where as, in possession
of landes, quiet possession foz the space
of one hundzeth yeres oz two, putteth y
cause out of all doubte. You hange vpon
the state of the sixe hundzeth yeres, that
were next after Chzist, and you se how
that the whole recozde of the state run-
neth against you. Tertulian is against
you: Cipzian is against you: Euse-
bius is against you: Ambzose is against
you: Cyzill is against you: The holy
and aunciente counsell of Nyce is a-
gainst you. And yet you will make the
people to wene, that all are with you

C. of that kinde. I haue not brought in the emptie names, as Poticaries do vpon their boxes, but haue shewed you what good drugges they haue. I haue not cast out from the walle any bictayls in your assaulte, to make a bragge in penurie, as many of your parte commonly vse to do, as though they had greate plentie of victailes, but haue brought you vnto the sight of suche prouision, as the holy auncient fathers of the primatiue churche, suche as your selues do allow, haue made for vs. But come vnto the practise of the churche, and recordes of
D. the fathers, of the latter .ix. hundreth yeres. They crie so thicke and thicke folde against you, that you are not able to abide them. And therefore you were wonte to disgrace them all. By what anchoritee, I pray you, woulde you haue them all discredited? It sauoreth of a marueilous arrogancie, to discredite them all. Can your doctrine creepe no other wayes into credit, vn-

lesse

Masse you deface the practises of the church, and the authoritée of the fathers, for the space of .ix. hundreth yeres and odde? Haue you no other meanes to get honor, but to dishonour so many auncient fathers, as haue written this latter .ix. hundred yeres? Know you not the scripture, *Qui maledixerit patri vel matri morte moriatur.* And what malediction is there greater, then to blame that our learned fathers (that liued so godly in praiers, fastyngs, almesdéedes continuall studie of doctrine, that hath their common agréement, for the space of .ix. hundred yeres and more) disceiued Christes flocke, knew not the right faieth, but trayned the people to the state of dampnation? And I pray you, if they were so many yeres disceiued, and yet giuen all the while to spiritual exercises, more then you, as it appereth by their workes, or any now a daies, what assurance can you make vs, that you do now know the truth? Beyng

a man far vnderneth them in all poin-
tes: and one that hath not continued
here muche (as I here say) aboue foure
yeres, and not bestowed the fourthe
parte of that time neither (as I here)
in studie of the scriptures, or olde
doctours: Shal you with .iv. or .v. yeres
studie in the matters of doctrine thinke
your selfe able to sit as a iudge, to con-
troll all such doctours, and the doctrine
whiche they haue left in recorde for the
space of .iv. hundred yeres? No man
gaue you such authoritée: but your self
Luther, and Melanthon tooke vpon
them to be reformers of religion in all
poinctes. But if you marke them, they
make no mattier of necessitée to com-
municate the laytie with bothe kindes.
They acknowledge that a generall coun-
sell may take order in it, as a thyng
indifferent. And hauyng no scripture
for the proufe of the necessitée therof.
They confirme also the being of christes
body in a thousād places at once, main-
nyng

nyng therin as the catholikes meane.

If you had acquainted your self with 13. Cap.
Abraham and Isaac, (that sayed that quæcunq; promisit deus, potens est & facere: What so euer God promiseth, he is able to performe it. Or with the Angell that saied vnto Mary in as greate a mattier as this is, Non est impossibile apud deum omne verbum. There is no woorde vnpossible vnto God:) as well as you haue acquainted your selfe with Ismaell and Agar, that se no farther then the trade of common nature, or if you had marked, but the very rule of nature, how of an antecedent graũted; all necessarie consequence dow by force of reason ifslew there hence, you woulde neuer put the mattier in question. Wee finde in scripture that our sauiour saied in the consecracion of the blessed sacrament, This is my bodie, that shall be deliuered for you. And when the sence of this sentence is, as the catholike churche teacheth, the very reall

presens of Christes body to be in the
blessed sacramente: vpon this sence,
once setled, manye labelles do necessa-
rily hange: not expressedly had in scrip-
ture, but by drifte of reason out of the
first veritie gathered. And so did saincte
Chrisostome, S. Ambrose, S. Basill,
and S. Bernard, when they vnderstode
the sence of Christes wordes concer-
ning the consecration to be, as the holy
catholike churche vnderstoode it: And
not to haue powre in the parlour at
Hierusalem onely, where the sacrament
was first instituted, but in all places,
where the thinge was so practised, as
Christ began it: Thereunto they sawe
they muste nedes confesse by drifte of
argumente that Christen body is in
diuers places at once: and of the re-
mainders of the accidentes, your nede
no other proufe, but your owne sensis,
your eye, and your tastyng. And of the
alteracion of the substance of breade,
the fathers in diuers ages sawe it so de-

pende vpon the first veritie, that they haue omitted no varietie of termes, to expresse it and to bringe it into the knowledge of the worlde. They haue transmutation, transelementation, mutation, conuertion, faction, alteration, transsubstantiation, and diuers other such, that are not to be rehersed now. You haue taken vpō you to controll ỹ counsell of Constance alredie: but now you will controll the greate counsel of Lateran, whose were so many learned clarkes, as there were neuer moze gathered together. And the counsell of Malonse, and the counsell at Rome, *sub Nicolao*; and the generall counsell of Florence, and the counsell of Basill. In the whiche all your errours, concernyng the holy sacrament, are ouerthrowen. Concernyng your doubte howe Christes bodie is in diuers places at once, sithen you beleeue no counsel that hath determined that matter, nor nouncient fathers, Grekes ne Latins, I shall sende you to your great

god Luther, in a littell booke that he wrote against the Swinglians, of the sence of the woordes of the supper of christe. They yet remayne vndefaced. There he answereth you at the ful: Dr eels to Byzentius that great Cane, in the exposition of the article of thassention in the first of the Actes: where he enterpreteth thereof at the full: thoughe very farre in diuers poinctes from the sence of the churche. Yet may he not suffer that blinde reason of yours to haue his force in no case. It is but a very fonde daliance to brawle vpon the labelles, before you agree vpon the originali verite. The trew sence of this littell sentence, This is my body that shalbe deliuered for you, Is the roote and the originall of all suche labelles as we teache, not mencioned in scripture expressly, but bulted out by drifte of argument, as these are, that offend you so sore. When the maister saieth to his seruaunt, make redie that I may dine:

¶ similitude for vnwritē verities.

he

he speaketh nothynge in these wordes of stommynge of the potte, of cleane water for the potage, of the earbes to be chopped, of scaldynge and drawynge the Capons, of makyng a fier, of hewyng of wodde, of layng the clothe, and other thynges necessarie belongyng to his dinner. And yet, if the seruaunt woulde leaue the potte vnstommed, herbes vngathered, make potage with stinkyng water, put the Capon vpon ye broche, fethers, guttes and all, because his maister made no expresse mencion of the particular dyuerying of all these: I weene no man woulde alow his wit or honestie. Because in his maisters first commaundement all suche necessaries are implied. And so wee answer you as your selfe how the catholike churche hath taught vs. Wee neede not to shew you of accidentes, remaynynge without any subiecte, nor of Christes body being in diuers places at once, nor of the adoracion of the holy sacrament,

nor

nor of many other fayling doubtes you make: because all such doubtes are answered to the full, in the expresse verite of Christes wordes, being in the nature of the verite, necessarily implyed. As these are against the whiche you may kicke, till you be weery: but it lieth not in you to alter the nature of Christes owne wordes. If you had founde in the scripture spoken by Christe concerning the blessed sacrament. This is not my body, but the figure of my body, beyng absent in substance, and only present to your imagination, by the sight of the bread: then might have triumphed and bosted your hornelesse lie in every pulpit, and made your auditory, that you had bene able to controlle all christendome. But now the letter is directly against you, and the sense of the letter also, as the fathers do record in all ages, and generall councels to. As may appere by your owne mistrust for the space of the last .v. hundred yeres and more. I

take

take God to iudge, I write not this for any malice to suche as are otherwise bente. I pitie them rather, and dayly pray for them, that they may embrace the catholike faieth. But when I perceiued Golias in his braueric, hauynge truste in his bigge bones and straunge weapons, braggyng many times, as though there were none of the Israelites hable to matche him: Notwithstandynge there are very many that coulde haue handled him better then I, beyng a man of small learnyng, troubled with much businesse: yet I thought it my dutie, for the honour of my mother the catholike churche, to hurle out foure or fiue stones in Dauids sling against this champion: not to hurte him in the forhead, as Dauid did Golias, but to crushe in péeces certeine vntruethes that he taught. Wyshyng him as wel to dw as I woulde my selfe: And all my countrey men of Englande to be ware, least they fal into the snares

res and trappes that our ghostly ene-
mie layeth abrode euery where: not
onely to hurte their bodies, but to hurle
dowue bothe body and soule into the
déepe dongeon of hell. The whiche
I beséeche God moste hartely géeue all
men grace to auoyde. Amen.

IHS

An Answere in Defence of the truth. Against the Apologie of priuate Masse.

LONDINI
Mens. Noueb.
1562.

The cheefe poinctes touched in this defence of the trueth.

Against priuate Masse, or soole receiuing by the minister in the common place of prayer.

Why the doctours call the sacrament of the Lordes supper by the name of oblacion or sacrifice.

Against communion vnder one kinde.

Of reseruacion of the sacrament.

Against the argumentes of multitude and longe continuance of time.

Against the alledging of the authoritee & name of the church.

What is to be attributed to the auncient fathers.

Of reall presence and interpretacion of christes wordes, Hoc est corpus. &c.

The preface to the Reader.



It is wel knowen to a greate number, partly by presence in hearinge, partely by wrytinge set forth of the same, that a worthy learned man and Bishop of this Realme, stoutly in dede, as the matter required, and clerkly also, as learning and knowlage taught him, did openly protest in certaine Sarmons not to the furtheraunce of vntrueth, as malice carpeth, but to the confusion of falshodde, as the ende proueth: that, if any of those things, which he then rehearsed, coulde be proued of the contrary side by any sufficient authoritie of the scriptures, olde doctours and auncient counsels, or by any alowed example of the primatiue church, then he would be contented to subscribe, and yelde to their doctrine. This his doynge, as no lesse was to be loked for, sum men depraued, many dispraised, all they misliked, that maintained suche superstitious errours, as false teachinge hath trained people

in, the space of certaine hundred yeares. And in dede, seinge they harde their doctrine so plainely defaced, and their wilfull misleadynge of Christian men so openly to be noted: a man maye thinke they had good cause to startle at the matter; and somewhat to loke aboute them, leste they seemed altogether careless. Wherfore, as dyuers haue dyuersly shewed theyr mislikinge, so one of that partie hath in writting priuely spred abrode an answere to the forsaide offer or protestatiõ for priuate masses: wherin he both perswadeth him selfe, and would haue other also to beleue, that he hathe so fully satisfied the parties request, as it maye seeme greate folly, and as he termeth it, impudencie, any longer to staye vpon it. One of the copies of this answere by occasion, as it fortuned, not many monethes sence lighted into my hands: which, I vnderstande, is so spred abrode in dyuers places of this Realme, as there be fewe mislikers of the trueth, but they haue it, and make such accompte of it, as a greate number of the vnlearned sorte staie their consciences there vpon. Who the authour is, or what maner of man, I neither knowe, nor can geesse more, then

then he witnesseth of him selfe in the entraunce of this treatise. Where he signifieth, that once he imbraced that religion, which he now detesteth and writeth against. In that parte me thinketh he doth deale, as fonde men sometime are wonte to doe: which to displease their enemies, sticke not to hurte them selues also. So he, to discredite the doctrine that he is reuolted from, geueth such testimonie of his owne naughtie life and conscience, as he would be lothe to heare at any mans mouth but his owns. At that time (saieth he) I neither regarded god, nor good religion, nor any good conscience beside. What malice it is to charge the doctrine, that by hipocrisie he professed, with the cause of his euill doinge, I will not declare with suche wordes, as the matter requireth. This muche I will saye, that he learned this of olde Adams greate councellour: Who at the beginninge, beinge blamed for his disobedyence, seemed to bourden God him selfe with the cause of it: and excused his owne folly by that thinge, whiche his maker had geuen him to his comforte and commoditie. In like manner, when this mans conscience, as it seemeth by hys

owne wordes, accused him of lewde li-
uinge and lacke of the feare of god, to ex-
cuse his owne ill disposed minde, he ca-
steth the faute vpon the doctrine of the
gospell, whiche God did open vnto him
vndoubtedly to his great commoditie, if
he would haue taken it. And vnder this
pretence, bothe forsaketh it him selfe, and
by his example exhorteth other to eschew
it. But as the wicked life of a man, to
his owne greate harme, may be a blotte
to the religion, that he professeth: so God
forbidde it should be compted a full re-
proffe of the same, or a iuste cause to be of
all other reiected. If it were so, men
should refuse Christiantie, because dy-
uers, not of the baseste sorte, but of the
heades of the Churche, as their owne hi-
stories withes, haue ben of horrible and
wycked life. But we muste thinke, that
the hipocrisie and traiterous couetous-
nes of Iudas and his felowes is a con-
fusion to them selfe, but no iuste reproche
to Christe that they folow, or to his doc-
trine that they seeme to profesle. I will
iudge and hope better of this wryter, to
whom with all my harte I wishe much
more good: trustinge that god shall once
agayne open his hearte to receiue the

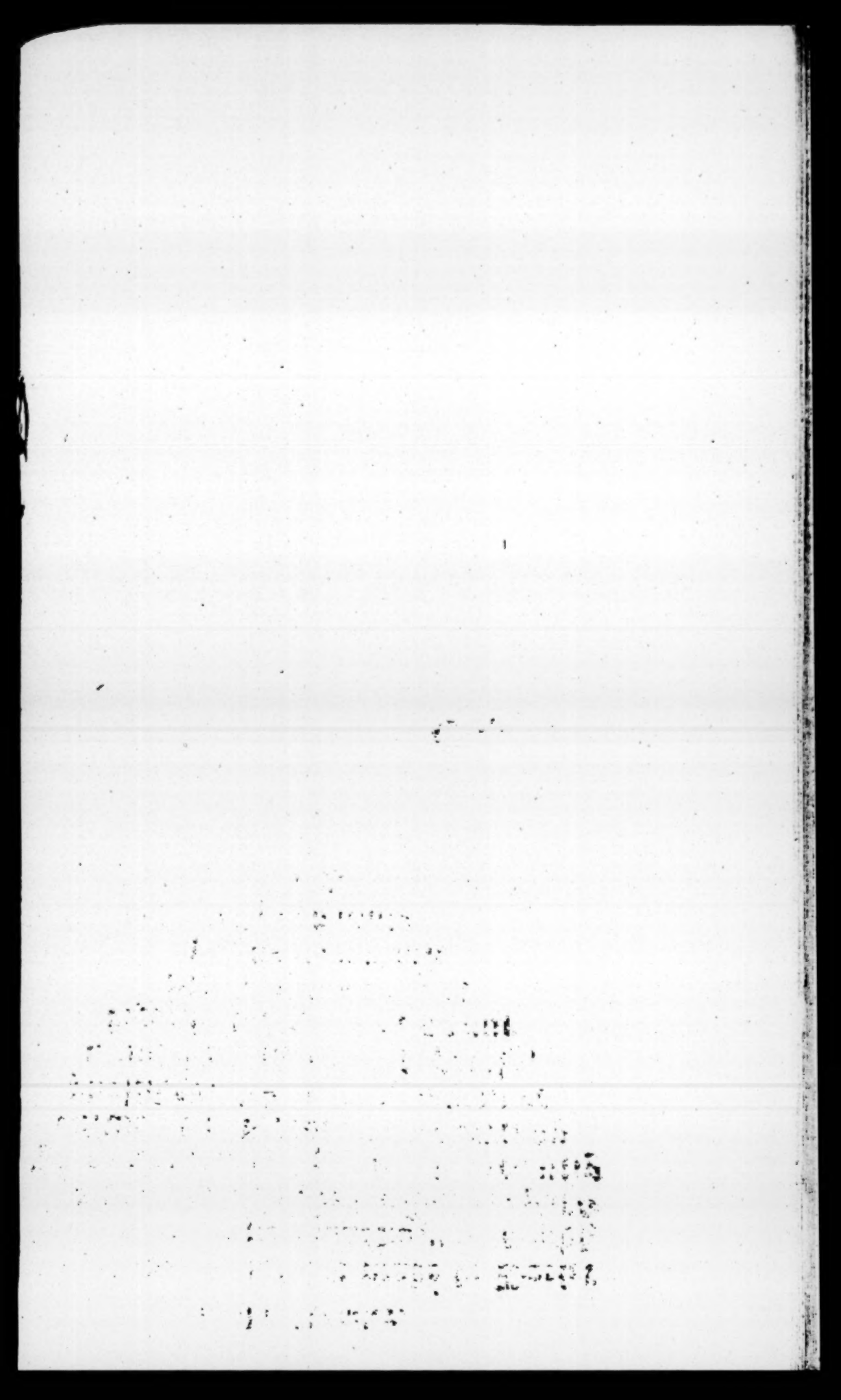
trueth

trueth, which I cannot but thinke God hathe taken from him in punishment of that naughtie conscience, that hee witnesseth hath ben in him selfe. But, what soeuer he be, let him stande or fall to his lorde god, I will not take vppon mee to iudge him, neither would I haue spoken this much of him, but that hee doeth odiously excuse his owne euill mynde by the good doctrine of Christes gospel. My purpose is to confute his doctrine, I wil not meddle with his person. I intende to answere his cauelinge at other mens wordes and doinges: I minde not to discredite or deface his estimation or honestie. And yet in this pointe I knowe some maye iudge me presumptuous and arrogant, that I seeme to take vppon me his quarell, who is farre better able to answere for him selfe then I am. But I would desire those, which so thinke, to consider. Firste, that this is a common quarell, touchinge not only him, that is named, but all other that either teacheth or beleueth as he doth. Secondly, that he against whom this writing is directed, either knoweth not that any such thinge is spred, or if he doe know it, either thinketh it not worthy answere of it selfe, or

elshath not at this present such leasure, as he may intend to answere it. Thirdly and chiefely, that by priuate conference with certaine persons, I vnderstande, perhappes more then either he or any other doth thinke, how much this treatise is esteemed amonge many, which otherwise happely mighte bee perswaded to imbrace the gospell. Therefore I haue bene moued the soner my selfe, in suche sorte as I might, to shape an answere vnto it. For, to all suche of the contrary opinion, as haue feare of God, and staye vpon conscience rather then selfe wil, I acknowlage myself in christian charitie to owe this muche of dutie, as that I should, to my power, trauaile to lift this stumbling blocke out of theyr way, that it maye not be a let or staie vnto them to come vnto Christe, at this daye by his worde callinge them. Wherfore gentle Reader, seing thou doest vnderstand my meaning and the occasion of my doinge, I will cease any more to trouble thee, and will tourne the residew of my talke vnto the authour of this writing: with whom I will make my entrie there, where he first beginneth to confute the reasons, that were alleged, why ac-

compts

compte should not bee made to Docter Cole of that religion that now is taught. In this parte I wil be the shorter, partly because those thinges bee sufficiently answered in the conference already published, although this writer seemeth to dissemble it: partly, because the questions haue more captiousnes of words then profit of good matter.



1. Cap.

WHere you reason againste my lorde of Salesburée, for refusinge to bringe proufe of his doctrin because he was a Bishop, and at that time preached before the Quéenes grace and hir counsel: You deale somewhat like with him, as you do afterwarde with the Doctours that you do alledge. For you first bring your owne sence vnto their wordes, and so alledge them for your purpose, where as they meane nothynge lesse. So in the wordes of the firste epistle to Doctor Cole you applie your owne sence vnto them, and after reason against it, as though it were his meanyng. Whether this be to be compted a caulling, rather then a confutyng, I leaue to the iudgement of o-

A. ther. He neuer sayde simply, that he should make no reckenynge of his doctrine, because he was a bishop. For he doeth the contrarie dayly aswell in his preachinge as otherwise. He neuer saide that the consent of the prince and realme was a sufficient proufe of doctrine in christian religiō, as you would haue men thinke of him by your reasonyng against him. He sayd this, that, for so muche as he was called to the state of a bishop, and at that time vttered before the prince and hir counsell that doctrine, which was confirmed by the authoritie of the whole realme: he might seeme to doo vnaduisedly, if he shoulde make accompte therof to a subiecte, and especially suche a subiecte as alway hath professed him selfe to mislike it, and at that time, vnder pretence of learnyng, but in deede quarellyng, required a proufe therof. Were it good reason thinke you, that a magistrate at the demaunde of euery subiect

A iuste cause of his refusall.

should

should bryng reason to proue any law publisshed by the prince to bee good, which the same subiecte would protestte to be an euill and vniuste law, and therfore woulde not obey it? If that should be so, a gappe might be opened to euerie busie person to picke a quarell against the law. If that should be so, besides other inconueniences, he might seeme to submit the iudgement of the prince and realme to the mislikynge of one waywarde subiecte. Which coulde not be done without greate impeachement to the princes authoritee, and wisedome of the whole state of the cõmon weale. That this was his meanyng, it may appere in those wordes, where he saith he might not dw it without farther licence. Wherfore in this parte of his answere, knowyng with whome he had to dw, he respected his doctrine, as it was a law confirmed by the prince and states of the realme: and not as it might be a controuersie of religion

ligion before the law published. Whose
ouer in that he is orderly called to the
state of a bishop (say you what you will
to the contrarie,) he is in possession of
the trueth: And therefore it were not
reason, that he should be requested first
to shew his euidence and take vpon
him the person of the plaintife: espe-
cially towarde those men that make
exception to his possession, and claime
the right therof them selues. He ought
not lightly to geue ouer to you in this
poincte: he ought to acknowledge and
stande in defence of that benefit, where-
by, through gods worde and authoritie
of the prince, he is sette in open posses-
sion of that, which you before vsurped.
Seeing then it is the plaintifes part
first to shew euidence, and he now (god
be thanked) standeth with other as de-
fendante: You do disorderly and con-
trarie to reason to will him to dow that,
which by order your selfe shoulde first
dow. He profered openly to geue ouer

to

to you, if you coulde shew any reasonable euidence for your part out of the scriptures, doctours, or counsels: If you refuse it, all men will thinke, that either you haue no euidence at all to shew, or els that, whiche you haue, is suche, as you are well assured wyll not abide the triall. In like maner doo you mistake his resting vpon the negatiue. You write not against his meaning, but against that your selfe conceiueth to be in his wordes. He sayde not absolutely no negatiue proposition coulde be proued, neither doeth D. Cole finde so muche faute with him for denying that a negatiue might be proued (for him selfe had so saide before) but with this, that, to greeue his aduersarie he woulde stay vpon the negatiue, and put you of the contrarie parte to proue the affirmatiue. Whiche was vpon good reason donne at that time, to the ende, as I thinke, that he might presse vpon you somwhat narre, then other B.

before

The cause why hee might iustly rest vpon the negatiue.

before had vsed to dw. For whereas you haue vntruly borne the worlde in hande, and make your auaunte continually, that the church hath taught as you dw these .vb. hundred yeres, that the holy scriptures, aunciente fathers & counsels dw make altogether for your doctrine & against ours: he both wisely and learnedly did see, that there was no way so fitte either to driue you from this auaunte, or to declare it euidently to be false, as to rest vpon this true negatiue, that you haue no sufficiente proufe out of the authorites before rehearsed. For therby he should either force you to shew what you haue, whiche in effecte is nothynge, or els to confesse that the chiefe poinctes of your doctrine by him recited be, as they are in deede, cleane beside the worde of god and example of the primatiue churche: or, if you would not for shame confesse it, yet that all men in the ende might perceiue it is so, when that you neither

would

woulde not coulde bring any sufficient confirmation of the same, by the scriptures, olde fathers, auncient counsels, or alowed example of the church by the space of .vi. hundred yeres. I will declare the mattier by example of those thinges, that your self taketh in hande to proue. All the preachers of this time teache, that the right vse of the lordes supper is to be celebrated in maner of a communion or feast with companie, and that as well the laytée as clergy shoulde receiue vnder bothe kindes. This doctrine they say is accordyng to Gods worde and vse of the primatiue churche and not the contrarie. For proufe thereof they alledge out of the scripture the Euangelistes and saincte Paule, in whiche appereth euidently that company was, and bothe kindes were indifferently vsed, and no signification at all of the contrarie. For the primatiue churche they bringe Iustine, Dyonisius, Cyprian, Chrisostome and other doctors

declaringe in plaine wordes the vse of their time to haue bene so: and affirme that the same auncient fathers neuer make any euydente mencion, that the contrarie maner was vsed and alowed in the common administration of the Sacramente. Contrariwyse you on the other parte affirme that the prieste in middes of the congregacion maye commonlie consecrate and receiue alone, and that the laitee in the Communion should receiue only the breade and not the cuppe of the Lorde. This doctrine, say you, is accordinge to the scripture and example of the olde churche: and they that will say the contrarie, you compte and vse as heretikes. But when they call vpon you to shewe some sufficient proofe thereof out of the Scripture and doctours, you refuse it, cauelling and biddinge them proue the contrarie. Which is alway the shifte of them that haue nothinge to saye. This is the negatiue, that was stayed

vpon

vpon, that you are not able to proue by the scripture or fathers, that euer the priest vsed in the Churche to celebrate alone, as you do in priuate masse, or that the people in Communion was commonly serued with the breade only, and not with the cuppe: and you wold haue him to proue this negatiue. As if you should saye vnto him, sir do you proue that we be not able to bring any sufficient testimony out of the fathers. Surely the profe of this negatiue can bee none other, but to holde open the bookes of the bible and doctours to you, and wyll you to reade them ouer, and see that there is no suche profe for your parte. If any of your parte should say to one of vs, as you do in your writinge, that no sentence in all the scripture doeth iustifie that we do herein teache, and the party to whom it is spoken would wyll you to proue it: would you not thinke hee did vnlearnedly? would you not thinke that ey-

ther hée did of purpose sèeke a shifte to cauille, or els in déede had nothinge to saye: Or if you dow thinke it reasonable, I will learne at your hande howe you coulde proue that negatiue by all your lawe or logike: I dow scante thinke you wyll say that a man may be orderly required to proue suche mere negatiues. When a negatiue or what kinde of negatiues may bée proued, I leaue to bée discussed in some other place, as a question moze mete for Sophisters in the paryuise schole at Oxforde, then for dyuines in matters of weight and importance.

2. Cap.

In aunswere to the distinction of priuate

After your reasoninge againste the causes, that, as you saye, were alleged not to proue the negatiue, as it were to lay the ground of your controuersée for priuate masses, ye beginne with a distinction, that this terme priuate may be taken after dyuers sortes: Eyther as contrary to common to many for the commoditie therof, or els as solit

rece-

receiuing by a priest alone without any company. In the firste way, you saye ye neuer affirmed masse to be priuate, but to pertaine to the behalfe of all states and sortes of men, whatsoeuer they be. In déede I were to blame and very iniurious vnto you, if I woulde denie, that ye haue ben very bountifull in bestowinge the benefite of your masse: and especially when money was brought in aboundantly. For then ye applied it vnto highe, to low: to Princes, to priuate persons, to absent, to present: to quicke, to deade: to heauen, to hel, ye and to purgatory to: Ouer and beside that ye made it a salue for all sores, and a remedy for all mischeffes. Here were a large feeld for me to descant vpon the diuers abuses, that you applied it vnto, contrary to Christes institution and ordinance: but that any Christian hart may rather yerne and lamente to remember so vngodly prophanation of the holy Sacrament, then to séeke occasion

A.

caſion pleaſantly to daly in the reherſall and deluding of the infinite vanyties therof. The other ſignification of priuate in ſole receiuing by the prieſt, not imbarringe any that is willynge and ready to be partaker with him, ye ſay the Catholike Church doth and alway hath taught. And here vpon makinge your propoſition, ye require a proſe of the affirmatiue included in the negatiue: that is, that euery prieſt or any other ought, when he receiueth, to haue a company to receiue with hym. Why ſir, is this the truſte that you would ſeeme to haue in the trueth of your cauſe: is this the plaine and ſound dealinge, that ye after profeſſe to vſe: is this the leauing of all ſhifts, whereby ye may ſeeme to cauill, rather then ſtaye vppon the cheefe proſes of your matter: Who ſeeth not that euen in the very entrance, miſtruſtinge your quarel, ye ſeke a ſhifte as it were by policy to helpe that, whiche in the open feelde

is

is not able to defende it selfe: This was no parte of the challinge (as you terme it). This is not that ye pretende so carnestly to proue. The matter is of priuate masses, and you make your issue in sole receiuing. Is there no difference, thinke you, betwene sole receiuinge and priuate masse: doeth euery one, that receiueth alone, say a priuate masse: Then may not only priestes say masse, but also by your owne authorities after brought in, lay men and women also. And yet your reasoninge in the reuiew of your treatise is suche, as if it were a sufficiente proofe of priuate masse to shew, that some men and women in certaine cases receiued alone in the primatiue Church. But of your argumentes afterwarde. In this place ye shall geue me leaue to finde that faute in you, that *Tully* in the beginning of his offices layeth to *Panetius*: who, intending to write of dutie in behauiour, omitteth the definition of the same:

where as euery reasonable discourse ought to procede of a briefe declaration of that, whiche is in controuersie. If ye had this done, I doubte not but ye would rather haue plucked your pen from the paper, then haue medled with the matter, that ye are now entred into. I will therefore shewe you oute of your owne authours, what I take your priuate masse to bee. It is a sacrifice of the body and bloud of Christ vsed in the Churche in place of the Lordes Supper, by one priest alone offered to God the father for the sinnes of quicke and deade: which, without any to participate with him, hee may apply to the benefite of what persons and thinges hee listeth. That it is a sacrifice of Christes body, that it is vsed in place of the Lordes Supper, that one may offer it for quicke and deade, that it is in the priestes power to apply it, all your sorte doe not only without resistance easely confesse, but without reason stoutly

What priuat masse is.

B.

ſtoutly defende. Therefore I ſhall not neede to make any further proufe of the partes of this diſcripcion. I doo therefore take priuate maſſe to be, not only as you and ſome other patrons of your cauſe of late yeares haue wreſted it, ſence the miniſters of gods trueth in this latter time haue driuen you to the beſt ſhiftes of interpretacion: but as it was commonly vſed in the worlde before, and as it is ſet forth in your ſcholemen to the great defacinge of Chriſtes death and paſſion. And yet ye ſhall not thinke that wee of trueth can or ought to yelde to the beſt of your interpretacions that euer I could heare. Of this priuate maſſe that I haue now declared to you, the challenge, that ye take ſo greuouſly, was made: And therein doo I alſo at this time ſoigne iſſue with you, and ſay, that neither you nor any of your parte will euer be able to proue the ſame by the holy ſcriptures, auncient fathers, or alowed

counsels: yea and because you vrge the negatiue, that, with gods healpe, wée will abundantly proue the contrary. This will I doo quietly and calmely, without stormynge or tempestuous hulstering either at you or at your doctrine: as one moste glad to bringe you againe to that heauenly trueth of the gospel: whiche, vnder the blasphemous names of falshode and phantasie, you declare your selfe to haue forsaken.

3. Cap. In the residue of your discourse ye woulde séeme to take from vs the true and right rule to reforme the church of Christ, that is, to proue that in doctrines and vse of the sacramentes al thinges should not be reduced to the patern of the Apostles time and the primatiue churche. Herein you doo as they are wonte, whose conscience doeth pricke them to haue done amisse. For suche alway draw backe and lurke out of the light: being lothe to come there, where they know that truth woulde be tried.

Euen

Euen so you, fearyng to be founde fautie, woulde wryng vs from that rule, wherby all trueth in doctrine ought to be examined. To this purpose ye may seeme to bryng three reasons. One is a rowlyng in of a rable of suche examples as no reasonable man woulde denie vnto you. The seconde is a resemblyng of the primatiue church vnto an infant in the swadlynge cloutes: and this latter time to a tall man of perfit yeres and ripe age. The thirde is the comparison of the times and the feruẽt charitée that then was, with the keycolde charitée that now is. As touchyng the first, I cannot chose but greately merueile at your maner of reasonyng: whiche indeuour to proue the contrary of that, that no man did euer affirme. Did ye euer here of any, that woulde haue all thinges without exception reduced to that very forme of the worlde, that was in the primatiue churche? And yet your examples tendeth to the A.

prouke of nothyng els. But you pleased your self so trimly in the deuise of those prette tauntes and odious suspicions: as you woulde rather proue that no man denied, then leaue them out of your writyng. Your minde was by like to make the worlde thinke: that wee purposed, vnder colour of reformacion, to bryng all thinges in common, to suppresse christian princes, to pull temporalties from bishops: to make men forbeare stifled meates, to bryng infantes againe to communion. &c. If ye thought it to be true, ye were wickedly perswaded: if ye did not thinke it, ye did maliciously to write it. As for kinges and princes wee must leaue to the gouernment of gods prouidence, and common weales to be ruled by their good and hollome lawes. For the teachyng of the Gospell taketh not away ciuill order and policie. But religion, whiche is the worshyppyng of God, must be examined chiefly by the word

of

of God, appointed to be the very touch stone therof, partly also by the state of that time, whiche, in all reason, may seeme to be farthest from corruption.

Herein are to be considered twoo kinde of thinges, truth of doctrines, and right vse of the sacramentes, as thinges in the churche moste necessarie: rites and ceremonies for orders sake, as thynges meane and indifferent. In doctrine there is but one veritie, and but one right vse of the sacramentes. Therfore they should be alwaies one at al times, and then are moste likely to be leaste corrupted, when thei are nighest ỹ time they were first ordeined in. As for ceremonies they may by discretion be altered, as person, place, state of time and other circumstances shal geue occasion. For the vse of ceremonies therfore and thinges indifferente, wee do not binde you to the Apostles time and the primatiue churche. But if the vse of the sacramentes be either by ignorance corrupted

what thinges ought to be reformed to the state of the primatiue churche, & why

rupted, either with false opinions de-
praued, or with superstitious ceremo-
nies defaced, is it not full time thinke
you to call for redresse according to the
scripture and primatiue churche? So
to doo wee haue good example in Christe
him selfe, and in his apostle S. Paule.
When Christe woulde purge the lawe
from pharisaicall mitigations, and in-
Math.5. terpretacions, he had recourse to ỹ first
fountaine & originall: saynge, Dictum
est veteribus. &c. Ego autem dico vobis. So
he ruduced all to the first fountaine. In
ỹ mattier of deuotiemẽt he alledged not
the Rabins and late writers of Iewes:
but saied, Ab initio non fuit sic. Countyng
what soeuer was added to the first or-
dinance of the law to be a corruption of
it. S. Paule mindyng to redresse the
abuse of this sacramente of the lordes
supper, euen in this poincte, that they
toke it in partes and not together,
bryngeth the institution of Christ from
the beginnyng and saieth: This haue I

receiu

receiued of the Lorde. Willynge to alter nothyng therin. The like doeth S. Cyprian epist. ad Cecilium, against Aquarios. wee must not harken (saieth he) what other did before vs, but what Christe first did, that was before al. And here he speaketh of the same sacrament, and against them that abused it contrarie to the first foundacion were they neuer so holy. This, Tertullian also taketh to be a sure rule against all heresies and abuses, who saith in this wise, This reason is of force against all heresies. That is true, that was first ordeined, & that is corrupted, that is after done. And Cyprian in the same epistle before mencioned. Hereof (saith he) arise diuisions in the church, because wee seeke not to the head, nor haue recourse to the fountain, nor kepe the commaundementes of the heauenly maister. Therefore, seyng it is so good a rule in religion to resorte to the first institucion, wée also without any lust reproche may require to haue the sacramentes reformed, accordynge to the scripture and the primatiue church.

But

But you thinke perhappe, although for shame ye may not say it, that their successours in ealder age of the churche, were of more wisedome and discretion, and knew better what they had to doo, then the Apostles and olde fathers.

B Therto tendeth your similitude of bringyng a talle man againe to his swadlyng cloutes: therein resemblynge the primatiue churche to infancie, and this latter time to ripe age and discrecion.

That the primatiue churche was not of the state of infancie.

This is not your onely similitude: It is muche in the mouthes of suche as mainteine your doctrine. But, I assure you, it was neuer inuented without the spirite of Antichriste: nor cannot be maintened without blasphemy against Christe, and singular reproche of his Apostles and their successours. If that time were the state of infancie in the churche, when Christ him selfe instructed, when his Apostles taught, when the holy fathers gouerned nerte their time; then we muste nedes recken

Christ,

Christ, the Apostles, the fathers, to be infantes in religion, to be babes in gouernement of the churche, not to be able so well to se what was conueniente in the vse of the sacramente, as their posteritee were. Can any christian mans hearte fall into that cogitacion without feare of Gods wrath and displeasure? And yet that must needes folow vpon this defence of your doctrine. I pray you, when hath a man best discrecion to rule him selfe? Will yée not say, when he is most indued with the vse of reason and wisedome? When had the churche of God such absundant wisedome and knowledge of his heauenly misteries? When was it indued with so plentifull graces of the holy ghost, as it was in time of the Apostles and first fathers? Did it not appere in their pure life, in their feruent zeale, in their miraculous worckyng? And will you then to defende your ceremonies affirme that time to be the state of infancie

lantie in the churche? Do you not remember, that immediatly after ye attribute to the primatiue church passing feruent charitée, with exceedyng holynesse of life, & contempte of the worlde? To this latter time keycolde charitée, slacke deuotion, loue of the worlde, and contempte of vertue? Whereof I pray you commeth this? Not because in the firste time they were stronge in godlynes, abundante in liuely spirite and grace of God: and wée now feeble and fainte to all vertuous doinge, lackinge wisedome, and as it were dotinge for age? For what other cause was yonge age of children called infancie, then for that it had not the vse of the tonge, nor coulde not speake? But the primatiue Church coulde speake, and continually declare the good will of God and his great benefites to his people. S. Paule spake with a loude voice and a stronge spirite: Woe be to me, if I preache not the gospell. The same was the voice of all

the olde fathers and godly men in the beginning. They were occupied in nothinge but either in teaching and confirminge trueth, or in reprouinge and defacinge falshode and hereſee: but after. 600. yeres the prelates of the churche wel nere cleane loſte their voyces. Wealth of the worlde, honour and ryches had ſtopped their mouthes in ſuch ſorte, that within few yeres it came to paſſe, that it was a rare mattier, and almoſte a reproche, to ſee a biſhoppe in the pulpite, and heare him ſpeake to the people. Wherefore ye can not ſo aptely reſemble the primatiue churche to infancie, as ye may this latter time to dotinge olde age: wherin they that ſhould do nothinge but preache the worde of God and teache the people, haue either cleane loſte the vſe of their ſpeache throughe infancie and ignorance, or els bable they wot not what, through dotage and folly: That ye may not thinke mée to ſpeake of ſto-

make more then trueth, reade the histories of this latter time, rede those that write particularly of the Bishoppes of Rome, see howe many bee praised for preachinge to the people and for teachinge the worde of god, either by speakinge or writinge. So that they may not only seeme for age to haue lost the strength of their voice, but as it were with a paulsie to haue lost the vse of their handes, onles it weare in writinge of decrees or fingringe of pence.

C. In that ye attribute vnto the primatiue Churche so good deuotion, so earnest zeale, so feruente charitee, and there by that they came dayly to the receiuing of the Sacrament: it is most true that ye say. But you must againe consider, that the often frequenting of the Lordes Supper, by grace therein conferred, did bothe breede and increase that same liuely faith and feruent charitee, that in mutuall loue and contempte of the worlde so flourishingly

In answere to the comparison of this time, with the primatiue churche.

did

did shewe it selfe in them. So that their earnest zeale dyd not so muche cause them to come often to the Lordes Supper, as the often frequenting therof did increase their so greate zeale and charitée. For by that meanes it was alwayes freshe in their memory, not only by hearinge, but also by féeling in them selfe, that they were all members of one body, all the children of one father, all deliuered oute of bondage by one raunsome, all fed with one foode, and nourished at one table. And therefore that it was as méete and necessary for them to imbrace one another, as for one limme of the body to healpe another: for one brother to loue another: one deliuered oute of thraldome to reioyce with the other: One housholde companion to tender the good estate of the other. Therfore that kaycolde charitée, that you say, and truly say, doeth reigne in these dayes, may not more iustly bée attributed to any one thinge,

Colde charitie is not so muche cause of priuate masse, as priuate masse is of colde charitie.

then to your priuate masse. For there by the common vse and frequentation of the holy Sacramente of vnitée, loue, and concorde, hath bene taken from amonge the people of God: beinge perswaded by you, that it was sufficient for them to bée present in the churche, when one of you alone dyd saye a priuate masse. You laye the cause of priuate masse vpon the keicolde charitée of the people: (and perhappes the first occasion came therof in déede) but your scaulding hotte and firebourning charitée may bee more iustly charged with the continuance thereof. And therfore the people of God may worthely crie out vpon the chiefe maisters and mainteiners of it: for all the mischiefe and diueleshnes either in naughtines of life, or corruption of doctrine, that the Churche hath ben drowned in this certaine hundred yeres, may séeme to be drawen in firste by that occasion.

Hasten you (saith Ignatius) to the sacrament

of

of thankes geuinge and to the glory of god. For when that is continually frequented, all the powers of the deuil are eppelled. Then muste it of necessitée be, that the slacke vse of the same doth bringe in weakenes of faith, coldnesse of charitée, contempte of vertue, loue of the worlde, and the hole heape of those things that the deuill moste desireth and chiefely sheweth his power in. Therefore, not without a cause, that perpetual enemy of mankinde quickely did séeke occasion euen in. S. Paules time to corrupt the right vse of this Sacrament, and bring them to factions in receiuinge of it. He did wel sée of how greate force it was to mainteine concorde, loue, and charitée: which is, as it weare, the very cognisance of a Christian man. For that cause hee indeuoringe as hee doeth alway traiterously to traine away the seruauntes of God: firste alway by the abuse of this Sacramente of vnitie, he, as it weare, cutteth of the cogni-

ſance from their liueries: that, not be-
inge knowen whoſe Souldiours they
are, he may the ſoner conueigh them
into his campe, and there put on his
badge of hatred, malice, & diſſencion.
Your faute therfore in furtheryng his
indeuour cannot be excuſed: But is to
be taken of Chriſtian people as very
An obiec- greeuous and heinous. But ye wil ſay,
tion. that the prieſt doeth not imbarre any
that will communicate: that he wolde
reioyſe to ſe them diſpoſe them ſelues
vnto it: that they do lament to ſe the
The aun- contrarie. Theſe be faire wordes with-
ſwere. out any ſounde trueth at all. I aſſure
you ſir, if the matter were ſo indeede
vnfeinedly, & not you by force of truth
againſt you driuen to ſeeke that inter-
pretacion for a ſhifte, your ſole receiu-
yng had ben muche more tollerable.
But when I pray you did any of you
vſe in priuate maſſes to cal for the peo-
ple: to reproue their ſlacknes: to ſhew
them the daunger of beyng preſente

and not receiuyng: to tell them of the greate commoditæs that commeth by the vse of it: When did any of you stande at the aulter as Chrisostom did, and crie for the people to be partakers: declaryng to them, that, in being present at this heauenly feast as gasers and no receiuers, they did runne into the indignation and displeasure of god: euen as they, whiche, beyng bidde of a prince to a feast, and commynge into the house where tables be laied and furnisshed with meate, will stande lokyng on and eate none of it, muste of necessitée greatly displease that prince, whose prouision and furniture they dow so disgrace. When (I say) did any of you folowe his example, whom vniustly ye brynge for defence of your errour? Is not the whole maner of your Masse contrarie to this? Dow you not turne from the people? Dow you not whisper softly to your selfe? Dow you not vse a strange language, that nei-

ther the people, neither the prieſtes ſometime dꝛ vnderſtande? Do you not perſwade them, that they may haue the benefit of it, though they receiue not the ſacrament? Chriſoſtome proueth and other doctours witneſſeth, that thoſe, that be preſent and not receiue, dꝛ wickedly and impudently: and you teache that, beyng preſente and not receiuynge, they dꝛ holily and godly. If this be not to teache contrarie to the fathers and to the primatiue church I can not tell what may be contrarie. To conclude therfore, if the people be ſlacke and not wel diſpoſed to frequentyng of the ſacramente, the faute is in you. And you, whoſe duitie it was to warne and inſtructe them, ſhall make accompte for their decay and periſhing in their negligence. But the effecte of your argument, wherein ye alledge the colde charitee of the people, there by to driue vs neceſſarely to graunte ſole receiuinge, tendeth to this ende: if their

deuo-

deuotion be so little, as they wyll not with callinge and exhortation dispose theim selfe to receiue, wheather then wee will (as your phrase is) pull the priestе from the aulter. Firste, acknowlage and amende that faute of your masse, wherin appereth neither callinge and exhortacion, nor gesture and language fitte for that purpose. Then, I say it weare better not only to plucke him from the aulter, but also to caste him out of the Churche to, rather then hee should vnder that pretence both him selfe continually alter the institution of Christe, and also cause the people being present, by Chrisostomes witnes, to renne into gods displeasure. Moreouer this keycolde charitee, that ye say the peoples heartes be frosen with, doth it stretche vnto priestes or no? Is their deuotion any hotter? surely their bourninge zeale, that of late time they haue vsed, prouoth, and their hole behauiour to the worlde witnes-

D.

seth, that right deuotion and true charitée is euen as little amonge your massinge prieſtes, as among the ignorante people. How happeneth then, that they doo so often frequent the Sacrament in theſe daies? There were neuer halfe so many Masses (though ye take Masse for the cõmunion) as there is in this time. Ye shall neuer reade in the primatiue churche that they had more then one celebracion in a day: onleſſe the churche were so littell, that it would not receiue the communicantes. (As Leo in a certaine epiſtle mencioneth.) But in your churches ye haue sometime .xx. or .xxx. and yet not twoo communicantes at any of them. Yée must then confeſſe either a greate and horrible abuſe of the sacrament: or els that your prieſtes deuocion nowe is muche more then in ỹ primatiue church.

E. But ye obiecte that prieſtes are bounden of duitie to the daily frequentacion of it, and the people leſte frée. That would

woulde I faine learne at your hande, and se some good proufe of the scripture for the same. But I answer that you, whiche say wee haue no colour of scripture for that wee herein defende, haue lesse then a light shadow to hide your false assercion in: and that in this ye speake cleane beside the worde of god. Christes institucion was generall, and his commaundement therin stretcheth as well to the people as to the priestes. Take, eate, drinke you all of this, doo this in remembrance of me, bindeth the people as wel as the priestes. That ye may not replie, that all whiche were presente were priestes, because they weare apostles, and so applie the sacrament vnto priestes of necessitee, and to the people vpon free pleasure: Understande you that S. Paule, a good interpretour of Christes minde, applieth the same to the whole congregacion of Corinth: where, it is certaine, were both ministers and common people. As for the

duitie

dutie of ministracion, whereby perhappes ye thinke priestes more bounden: We shoulde not attribute more to the priest ministrynge, then to Christe ministring. But Christ toke the bread, gaue thankes, brake it, gaue it to them present, willed them therin to remember his death. Then the priest in his ministracion muste do as Christe did, and no otherwise: that is to take, geue thankes, breake & gene vnto the people. But why should he breake it, or howe should he distribute it, if there be none presente to receiue it. So that hereon I conclude the priest is not bounde to minister, if there be none to receiue.

If wee had no scripture at all to proue that the priest should not receiue without company: If ye did geue vs the ouerthrow in that: yet coulde ye not triumphe therin, as though ye had wonne the filde. It weare but the shiftinge backe of one winge of the battayle, whiche ye might ouerthrow, and yet

misse

misse of your purpose. Our contention is for priuate masse, and your purpose is to proue your vse of priuate masse to be good: of which sole receiuinge is but one parte: and yet haue not sufficiently concluded that neither. For it folo-weth not to say, the priest in case of necessitie, when none wil receiue, may take the Sacrament alone: Therefore he may do it without necessitie, when hee may haue other to communicate with him. Do you neuer receiue alone in your masse, but ye bee driuen for lacke of other? How happeneth then, that in one churche ye shal haue at one time. iij. or. iiij. massing in sundry cor-ners, where they might communicate all together: as the maner was of the ministers in the primatiue churche? Is it of necessitie or a purposed alterynge of Christes institution, when that ye turne it from a Communion and Sup-per, to a worke that one man may do to the benefite of many: and there by

haue

haue made it a marchandise to bie and sell for your owne gaine: What colour or shadowe haue you for this in the Scripture: Surely, weare my moderation muche more then yours is, I coulde not chuse but terme this, not an itchinge folye, but an impudent wilfulnes, so plainely to goo againste the expresse and apointed forme of the sacra-

F. mente. Because ye vrge so earnestly to haue dew prose againste sole receiuinge by the priestе, if the people will not communicate: I will shewe you some reasons. But before I enter into that, I must warne you once agayne, that, if our reasons weare not so well able to proue necessitée: yet coulde you not conclude your purpose, for that your priuate masse is nothinge lesse then necessitée. In necessitée many thinges may be graunted, that otherwyse are not tollerable. The thiefe, that Christe at his death witnessed should be with him in Paradise, was neuer bapti-

baptised:beinge excluded by necessitie. The auncient histories make mencion of diuers martirs, that died before they weare baptised,beinge excluded by necessitee.And yet is this sentence neuer the lesse true: Baptisme is necessarie to a christian man. Likewise if wee should graunte your case of necessitee, yet is this sentence alway true: The supper of the Lorde in the ordinary vse of it ought of necessitie to haue communicants to be partakers of it. But ye shall heare the foundacion of our proffes againste sole receiuinge by the priest in place of ministery: and they shall not bee gaily garnished with colours and amplifications, to make theim appere more goodly then they be,but plainly and nakedly set forthe, that euen the meanest may see what force and strength they haue. For I write not this so muche to you, whom I know not, as to an number partely of vnlearned persons, partly yonge men

men learned, but not much conuersant in the scriptures, to whose hands these your writinges beinge brought hathe borne a greater face of proffe, then any man meanly conuersante in the controuersées of this time can acknowledge to be in them. Our prouke is this.

Proufes againste priuate masse, out of the scripture.

In the celebration of this Sacramente of the Lordes Supper wee ought to dw that only and nothing els, that Christ the aucthour of it did in his institution. But in Christes institution appeareth neither sole receiuinge, nor ministring vnder one kinde: Therfore in celebration of this Sacrament neither sole receiuinge nor minystringe vnder one kinde ought to bee vsed. The maior is Saincte Cipzian proued at large and much staied vpon in his Epistle, *ad cecilium de sacramento sanguinis*, in the beginninge wherof he sæmeth to signifie that by inspiracion hee was admonyshed of God, to aduertise men only to dw as Christe did in the institution of

his

his Sacrament. I thought it (saith hee) both godly and necessary to write, if any man continew in this errour (he meaneth using water only in the Sacrament in stede of wine) that he, seing the lighte, doe returne to the roote and beginninge of the lordes ordinance and institution. And thinke not that I doe this vpon my owne phantasie or any humayne iudgement. &c. but when one is charged by the inspiration and commaundmente of god, it is necessary for a faithfull seruant to obey: beyng holden excused with all men, because he taketh nothinge vpon hym arrogantly, that is compelled to feare the displeasure of god, if he doe not as he is bidde. Doe you knowe therefore that we be admonished, that in offeringe the sacrament of the lorde should his owne institution should be kepte and no other thinge bee done, then that the lorde dyd first for vs him selfe? No man can make any exception to this proposition, onlesse he wyll cleane weaken Cyprians reason againste those abusers of the Sacrament. And then shal we haue no ground to stay vpon, but euery glose or interpretation vpon humayne pretenses shalbe admitted. This assertion of

Cyprian is confirmed by Ambrose vpon the first to the Corinthes. There hee saith, that they receiue the Sacrament vnworthely whiche celebrate otherwise then the Lorde deliuered it. For he (saith Ambrose) cannot bee denoute, whiche presumeth to doe it otherwise then the auctor our hathe taughte. Yea and addeth that we shall make an accompte howe we haue vsed it. For the proofe of the Minor, let vs consider the historie therof as it is set out in the Euangelistes. In the celebration of the Sacramente vsed by Christe there appereth two partes: the mattier and the forme: The mattier is bread & the body of Christe, wine and the bloud of Christ, of which, hee that altereth or taketh away any, doth alter and maime christes institution, as appereth by Cipzian. The forme of ministringe the Sacramente must be taken out of Christes doinges. At that time it was taken, blessed with thankes geuinge, broken, distributed,

eaten

eaten, dronken, charge geuen to remember Christe and his death. Therfore hee that altereth or taketh away any of these things maimeth the forme of christes institution, and breaketh Cipzians rule. Moreouer the force of these wordes, Gaue to them present, doth binde to a company: because it signifieth a bestowinge of the death of christe not to one but to many. Therefore in Luke he geueth an expresse commaundmente of distributinge, as hee doeth of eating, and drinking: saying, Take you this and deuide it amonge you. But howe can he deuyde it, if there bee not a company to receiue it: onlesse we should, to the deludinge of Christes ordeinance, make suche a phantasticall breakynge and deuidinge, as you do in your masse. For therin by Sergius decrée ye breake it into three partes: thone of which ye let fall into the wine, which there soked signifieth the body of Christ rayled from death, and sittinge in the glory:

The other dyc parte, that the prieste eateth, signifieth the body of Christ beinge vpon the earth. The thirde parte, which is wonte to tary on the aulter to the ende of masse, signifieth the deade in the Sepulchers vntill the daye of iudgement. O great vanities wherewith God punisheth the rashnes of foliſhe men folowynge their owne phantasies, and leauing his holy word. But to returne to the prose of the mattier. I wyll folow Cipryans example, and confirme the maner of Christes institution by the testimony of. S. Paul. In him I finde two argumentes. One is in these wordes, *Vnus panis vnum corpus multi sumus. Nam omnes de eodem pane participamus.* Which wordes the holy fathers interpreting, cal the Lordes holy supper a Sacramente of vnitée. Because that as the breade consisteth of many graines, and the wine made of many grapes, so wée, that bee partakers of that one loffe and one cuppe,

ſhould be knit together in loue and charitée, as the members and partes of one miſtical body. Wherfore Chriſoſtome noteth that it is not ſayde, this eateth of one breade, and hee of another: but all be partakers of one breade: and addeth why we be one loffe and one body. Becauſe of the common participacion that we haue of the ſacrament. This ſignificacion is cleane taken away by priuate maſſe: the vſe wherof may ſéeme rather to be a Sacrament of ſeparation and diſpenſion, as after ſhall more appere. The ſeconde argumente out of Sainct Paul is, where to the Corinthi he reprehendeth the abuſe of the lords Supper brought in by diſſenſion and factions, that weare amonge them. Wherby it came to paſſe, that one company would not tary for another to communicate, but one ſort would receiue without another. Againſt this abuſe hee alegeth the inſtitution of Chriſt ſignifienge the ſame to be againſt ſuch receiuinge

uinge in partes, and therfore exhorteth them to tary vntill the congregation came together, that they might receiue according to Christ's institution. That this was .S. Paules minde, it appeareth by his first proposition and reason, and by the conclusion that he addeth in the ende. When ye come together (saieth he) ye can not eate the Lordes supper, wher firste it is to be noted that to the celebracion of the sacrament they resorted together, and were not priuately in sundry corners. He addeth the reason why they coulde not at their meetinges celebrate the Lordes supper. Because euery man is occupied in eatynge his owne supper. Herein Paule blameth them, not onely for immoderate feedynge of their owne meate, but also for the disordered vsyng of the Lordes supper in partes: where as they should be together, as Christ and his Apostles were. This he declareth more plainly in that conclusion, that he inferreth vpon the

rehear-

rehersall of christes wordes in ordering the sacrament. For he saieth. Therfore my brethern, when ye come together to eate the Lordes supper, do you tarie one for an other. What can more plainely declare that S. Paule toke the right vse of the sacrament to be a common receiuynge together, and not a seuerall vse by one man alone. As if he had said: In christes supper ye se the maister together with the disciples, the table and the meate common to all, not so muche as Judas the traitour excluded, one lofe and one cuppe distributed amonge the whole companie. Therfore when yee come together ye must imitate the concorde and equalitie, that he then vsed. If he thought it an abuse in the Corinthes to receiue in partes, he woulde counte it a farre greater abuse for .x. or xii. to receiue eache of them seuerally in one church, at one time, as though they were of diuers religions, or membres of diuers mistical bodies. If the Corin-

thes in receiuyng by partes were blamed of Paule, for that they seemed one to contemne an other: may not priestes be as iustly blamed, because they seeme in their priuate Masse to disdeine and contempne the people: I wil now therfore conclude with Cyprians wordes. If so be both it be ordeined by christe, and the same confirmed by the Apostle, that wee should do in this sacrament as our Lord did: wee finde that wee keepe not that is commaunded, if we do otherwise then Christ did. Seeyng then Christe vsed company in ordeinyng the sacramente of that holy feast and supper: Priestes also ought to haue company in ministring the same.

Proufes against priuate masse, out of the fathers.

For the authorite of the primatiue churche to confirme that this is ỹ right vse of the sacramente, I will in this place bringe in onely two witnesses: which shall not speake of this matter lightly or by the way: but of very purpose declare the maner that then was vsed amonge the people of God, alowed and confirmed by godly and holy fathers

thers. In so much that if any other maner had ben then vsed, they coulde not haue omitted the same: especially seeyng they professed to declare ỹ maner of christians therin. Iustine the martir in his Apologie describeth it thus. After prayer wee salute eache other with a kisse: then breade and the cuppe mixed with water is brought to the chief brother, which after he hath taken geuing praise and thankes vnto the father of all in the name of the sunne and holy ghost, for a space he continueth in thankes geuynge. After praiers and thankes geuyng, the whole company saieth Amen. When the ministers geuynge of thankes, and the peoples well wisshynge is finisshed: those whiche wee call deacons geue parte of the breade and cuppe, ouer which the thankes is geuen, vnto euery one that is present, yea and suffer the same to be caried to them that be absent. This nourisshment wee call Eucharistiam, the sacrament of thankes geuing. A litle after he declareth the same thyng agayne. On sunday (saith he) companies of the towne and countrey come together. Where lessons of the prophetes and Apostles be redde. When the clarke ceaseth, the minister exhorteth and alureth them to

the imitation of so holy thinges. After, we all arise and pray. Then (as I said) bread and wyne mixed with water is brought forth, and the chiefe minister so much as he can praieth, and geueth thankes, the people syngyng Amen. Then the thynges consecrated are distributed to al present, and be sent by the Deacons to those that be absent. The same forme and maner of celebracion of the sacrament with very little difference is witnessed by Dionisius: who in *Ecclesiastica Hierarchia* after he hath described a few other circumstances, and noted that only they taried in the churche whiche weare meete for the sighte and communion of the deuine and holy sacrament addeth this. After hee hathe shewen the gifts of those diuine workes he both commeth to the communion of the same hym selfe, and also alloureth other. When the dyuine communion is bothe taken and geuen, it endeth in holy thankes geuinge. Woulde a man desire any plainer testimony of the vse of the Lordes supper in the primatiue Churche: Doth not all thynges agre with the institution of christe and

example

example of the Apostle? Is here any coniecture either of the laitée receiuing vnder one kinde? or of sole receiuynge by the priest? or of sacrifienge the body and bloud of Christe for quicke & dead? Is here any worde or ceremony that signifieth suche vse to haue bene at that time? Yet (as I sayd) these men write not of this mattier by the way, but of purpose vndertoke to shew the maner of the churche in their daies. And wyll you yet continew to affirme that wee haue no colour or title in the scripture and fathers for the reproffe of your priuate masse. But ye wil vrge, after your maner, to haue an expresse sentence, that forbiddeth the priest to receiue without company. I answere Christes institution, the example of the apostels, the common vse of the fathers was other wayes: therfore the priestе should not communicate without other. Ye haue no expresse commaundmente that forbiddeth you to baptisme in the name

of

of the father only, but that chriſtes inſtitution was otherwiſe. Wyl ye therfore ſay that ye may without offence baptiſe in the name of the father only? If chriſtes inſtitution in baptiſme be a ſufficient forbidding of the contrary to be vſed: why ſhould not his wordes and maner vſed in the ſupper forbidde you to doe the contrary? Cipriã (as I haue ſayde) taketh it for a full prohibition of the contrary: and if you wil not, ye muſt of neceſſitie weaken his reaſoninge againſt thoſe that he writeth: which dyd bringe euen as good reaſons and as holy conſiderations for their parte, as ye be able to deuiſe any for yours. Now that I haue in this manner layed the foundacion of our prowfes, I wil procede to examine the reſidew of your argumentes againſte vs.

4. Cap. In recityng the authoritie of Chriſoſtome you bringe in a ſimilitude or compariſon, which of how ſmall force they be in prouyng, your learnyng can not

not be so little, but that ye must néedes know. Euen as (say you) it is to be wisshed that al contencion and strife were cleane banisshed, and yet men are not to be forbidden to sue for their righte when they be iniured: so is it to be wisshed that people were so deuoute, as they woulde dayly receiue their howsill (for so ye terme it.) And yet is not the priest to be letted to receiue, when the people wil not dispose them selues vnto it. Beside that ye conclude here only the case of necessitie (whiche healpeth the common vse of your priuate Masse very little.) Ye make your comparison betweene thynges very vnlike and of nature diuers: that is, betweene possible and vnpossible, and lawful & vnlawful. That all cotencion should be banisshed from amonge men in this worlde is a thing vnpossible, & a perfection not to be loked for in this fraile life. But in a christian congregacion to haue some of the people or ministers to cōmunicate

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orderly with the chiefe minister celebratynge is a thynge so possible, as bothe the space of many hundred yeres it was continually vsed in the churche, and may at this day with good example and instruction of the ministers be brought to passe, although not euery day, yet very often times. Moreouer to sue for ones right is not only a thing suffered, but of it selfe lawful and good: and wée haue therof example and authoritée in gods worde. But for the priest to minister the lordes supper alone, is a thyng neither tollerable nor lawfull, but contrarie to the forme that Christ him selfe vsed, neither haue wée either authoritée or example in the scripture as a sufficient warrant to alter that forme that he vsed and apointed. Therfore your comparison is fautie on bothe partes: and especially for that ye séeme to gather therby, that it is no more necessarie for company to receiue with the priest, then it is to

haue

haue all contencion banisshed from christian men: whiche, as I haue sayd, in the frailtee of this worlde is vnpossible. If suche similitudes should be allowed, a man might breake all gods commaundementes, and yet proue him selfe not to do amisse. Is not this a foyly reason thinke you? As it is to be wisshed that all variance and strife were cleane abandoned from amonge christian men, and yet are not they to be forbidden to sue for their right, which be iniured of other: so it is to be wisshed that all vnmaried prestes did liue chaste: but if they can not, the bisshop must not forbid them to haue a cosen of theirs to kæpe their house, with whom, Si non caste, tamen caute. This comparison is as rightly applied as yours is, and yet, how well it proueth, I will make your selfe iudge. All your drifte in this parte is, by alledgyng the corruption of the worlde and slacknesse of deuocion, to signifie, that the people

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can not bee brought to communicate with the priest: and therfore of necessitie that he may receiue alone. But, be the world neuer so corrupte, I thinke it as vnpossible, to haue a priest to celebrate deuoutly euery day: as it is to haue some of the people often times to communicate with the priest. Wherfore I may as effectually conclude, vpō the corruption of this time, that priestes can not bee brought deuoutly to Masse euery day: as ye dō, that the people can not dispose them selfe, in this colde charitie, godly to frequent the sacrament. And then were ye best to restraine your dayly massynge priestes, and apointe them, either to once, or at least to fewer times in the yere: as ye haue taken order for the people generally to receiue only at Easter. But the priestе (say you) is bounde to offer vp the dayly sacrifice for himselfe and for the people. This is the rote of all the abuses of the Lordes supper, that ye

haue

haue brought into the churche of christ. This is it, wherwith ye dow pitifully deface the death and passion of Christ, makinge your selues, for your glories sake, as it were means of reconciliacion betwene god and his people. This is it, that hathe discouraged christian people from the often vse and frequentacion of the Sacramente. For hereby ye signifie, that, of necessitie, it appertaineth only to the priest, and (as you wrote before) the people to be lefte free to come as seldome as they wyl. This ye take for the grounde of your reason in this place: and yet within few lines haue twise rehersed it withoute any proofe at all. But in déede ye muste of necessitée leaue ỳ vnproued: that ye be not in any wise able to proue. For, sure I am, that neither the institucion of Christ maketh mencion of any oblation or sacrifice to be done by the minister, sauinge only the sacrifice of thankes geuing: nor yet the scripture apointeth

any bounden duty for the priest more to vse the sacrament then other godly and wel disposed christian men. What signification haue you in the wordes that christ vsed in ordeining the sacrament, or in the maner of his doynge, that hee then offered him selfe to his father? He did that the nert day after him self vpon the crosse, as S. Paule saieth, perfectly once for euer: neither doeth he graunt his priuilege of the euerlasting priesthodde to any, but to him selfe. Therfore when your priestes take vpon them his office to offer sacrifice propitiatorie: they gse beyonde their commission, and take more vpon them then their dutie, not without iuste reprehension of arrogancie and presumption. Christes institution (as the euangelistes & S. Paule setteth it foorth) is a teaching that hee gaue to vs his blessed body and bloud: and not that wee should offer it vp to god the father. He sayde, Take, eate, doo this in remembrance

of

of mee, he ſaid not, geue, offer, and ſacri-
fice for your ſinnes. A ſacrifice is a
thinge geuen to God: the ſacramente
was a thinge geuen to vs. Nothinge
therfore can be of nature more contra-
ry then your ſacrifice, and chriſtes ſa-
cramente. Wherfore it muſt nedes bee
that ye ſucked this erroure oute of the
phraſes and faſhions of ſpeakynge,
that the olde fathers vſed, peruertinge
the ſame to a farre worſe ſence, then
euer they ment it. This thinge more e-
uidently to declare, it behoueth to con-
ſider, that the fathers vpon dyuers oc-
caſions vſed to call the Sacrament, by
the name of an oblation or ſacrifice.
Firſt, Clemens, Alexander, Tertullian,
Irenæus and other make mencion of a
certaine oblation or offering that Chri-
ſten people commonly vſed, when they
came together to celebrate the Lordes
Supper. In this they offered vp bread,
wyne, and victuals abundantly, not
only to ſerue the communion (as wee

For what cauſes the Lordes ſupper is called of the Doctours a ſacrifice. 1.

had a shadow of late yeres in the holy lofe): but also that of the ouerplus therof aswell the ministers might haue their findinge, as pooze people also be refreshed. Hereof partely it came to passe, (the example beinge taken firste of the common people) that the admynistracion of the Sacramente, of this offeringe, was called an oblation. As in Irænæus lib. 4 cap. 32. He taught vs a new oblacion of the new testamente: whiche, the church takinge of the apostels, offereth vp to god in all the worlde. But in other places after, as in ỹ. 34. cap. he expoundeth himselfe and signifieth that he speaketh not of the offeringe of the Sacrament consecrated, but of the breade and wine offered: partely, to the vse of the supper: partely, to the findinge of the pooze. It behoueth vs (saith hee) to offer to god the first fruites of his creatures. And againe a lyttle after. We must make offeringe vp to god and in all thinges be found thankfull to god our maker, offeringe vp to him the firste fruites of his creatures, in pure mynde, in

faith

faith without hipocrisie, in firme hope, in feruent loue. And this pure offeringe the church only offereth to our maker, geuinge to hym parte of his creatures with thankes geuyng. Iustine also, in his Apology, affirmeth: that, after the communion, all that would offered to the behalfe of poore people, fatherlesse children, and sicke persons. An other occasion that the doctours vsed those termes of sacrifenge and offeringe was, that in celebration of the Sacramente, they had prayer for all states, and thankes geuing to god for all his benefites: which the doctours in infinite places affirme to be the true and only sacrifice of the new testament. Clemens Alexan. Strom. 7. lib. If god reioiseth to be honoured, where as by nature he nedeth nothing: not without good cause we honour him with prayers, and send vp to him that most excellent and holy sacrifice. And after in procesle of writing he geueth the same name to the reading and study of a godly man. Wherby it may appeare (as Saint Augustine also 2.

ſignifieth) that the fathers called euery good and godly action a ſacrifice, weare it priuate or common. And therefore their ſucceſſours, by lyttle and little bente the ſame name vnto the action and celebration of the Sacramente: wherin moſt ſolemly prayer and thankes geuinge were offered. So writeth Irenæus lib. 4. cap. 34. We offer to him not as one that nedeth, but geuing thanks for his benefites to vs. And againe. He will haue vs to offer our gift to the aulter often times: our aulter is in heauen. For thether our prayers and offeringes be directed. To this agreeth Euſebius de demonſtr. Euang. lib. 1. We offer (ſaith he) to the moſt high god a ſacrifice of praiſe: we offer a full, ſweete, and holy ſacrifice, after a new ſort, according to the new teſtament. And that ye may not obiecte, that in this place he ſpeaketh not of the ſacrament: It ſolloweth in this wiſe. Let my prayer be made as incenſe in thy ſight. Therfore we do ſacrifice and burne incenſe to him: ſometime, celebrating the remembrance of that great ſacrifice, according to the miſteries inſtituted by him ſelfe, bothe

geuing

geuing thankes to god for our ſaluation, and offering holy hymnes and prayers vnto him: ſometime, conſecrating and bequething our ſelues holly to him both in body and mynde. Here he ſpeaketh of the ſacrament and maketh no mencion of any ſacrifice propitiatory, but only of the ſacrifice of remembrance by prayer and thankes geuinge, and of the offeringe vp of our ſelues to god: which is the offerynge of Chriſtes miſtical body, that, ſainct Auguſtine ſpeaketh of in dyuers places: Of whoſe teſtimonies ye are wonte to bringe ſome for the confirmation of your ſacrifice. As that hee hath, De ciuitate dei. The ſacrifice (ſaith he) that we offer is Chriſtes body. But immediately he declareth, that hee ment his miſticall body, that is, the vnitie of the faithfull congregation. For he addeth. Which wee offer not to martirs, becauſe they be the ſame body themſelfe. Now the biſhop or chiefe miniſter offereth vp the people in the communion, hee ſheweth in his. 59. Epiſtle ad Paulinū, Another cauſe, that the 3.

holy fathers call ỳ ſacrament an oblacion or ſacrifice is, becauſe, according to chriſtes ordinance, we celebrate the remembraunce of his death and paſſion: which was the onely, true, and perãt ſacrifice. And ſo may ye perceiue, that Euſebius did take it in the place before recited. For he ſaieth, we ſacrifice, celebratinge the remembrance of that greate ſacrifice. ꝛc. Chriſoſtome likewiſe Hom. 17 ad Ebreos. After he hath in many wordes declared, that there is no more but one ſacrifice once offered by Chriſte for euer, he addeth this. Doe not we then offer euery day? yes verely we offer, but doing it in remembrance of his death. And againe. That we doe, is done to the remembrance of that was done before. Saincte Auguſtine alſõ de fide ad petrum, declareth the ſame very plainly. Beleue ſtedfaſtly (ſaieth he) and in no wayes doubte, that the only begotten of God, beyng made fleſh for vs, did offer him ſelfe a ſacrifice to God as a ſweete ſauour. To whom with the father and holy ghoſt in the olde teſtament beaſtes were offered: and to whom now, together with the father

father and holy ghoſt, with whom he hath one diuinitie, the churche ceaſeth not to offer the ſacrifice of breade and wine. (He ſaieth not of the body and bloud of Chriſt.) For in thoſe carnall ſacrifices there was the figure of the fleſhe of Chriſt: which &c. but in this our ſacrifice, there is a thankes geuinge and remembrance of the body and bloud of Chriſt, that hee gaue and ſhed for vs. Here he ſaith not, there is an offering of the body & bloud for our ſinnes, whiche he would not haue omitted, if the churche had taught ſo in his time. For ſome of theſe cauſes before reherſed, the fathers vſed to cal the Lordꝭ ſupper a ſacrifice: not meanyng, as you dow, ẏ it was a ſacrifice propitiatorie to be offered of ẏ prieſtes for them ſelfe & for the people. This your facion of ſpeakyng ye ſeeme to take of the maner of ẏ Iewiſſe prieſtes: which had an offeryng for them & the people. As though Chriſt had left to vs a like ſacrifice, as they had, dayly to be repeted: where as S. Paule in his whole Epiſtle to the Ebrues reaſo-

neth againſt it: and proueth the contrarie, that Chriſte did it perfitly once for euer, in ſuche ſorte, that it needeth not to be reiterated. But perhappes ye will obiecte S. Cyprian, where he ſpeakynge of the dead ſaieth. We offer ſacrifice for them. But it is euident he offered there for Martiers: whiche, he was throughly perſwaded, were in heauen, and needed no offerynge for their ſinnes. Likewiſe Ambroſe mencioneth, that he offered for Valentiniã the good Emperour: of whom (in the oracion made at his buriall) he witneſſeth that he doubted not of his ſaluacion, but beleeued, by the witneſſe of Angels, that he was caried to heauen. Therfore their offeryng for the deade was no more, but, as I mencioned before, the ſacrifice of prayſe and thankes geuynge to God for them. This thyng the Greeke Cannon declareth more plainely: where it is mencioned, that they offered for the Patriarkes, Pro-

phetes,

pheres, Apostles, ye and for the blessed virgin Mary the mother of God. For whose sinnes, it can not be, that they offered: whiche, by the testimony and faith of the whole church, be with God in heauen. This thynge is well declared by Chrisostom vpon the. 8. cap. of Matth. Therfore (saith he) the priest standing at the aulter, when the sacrifice is proposed, commaundeth vs to offer thankes to God for the whole worlde, for them that be absent, for those that were before vs, and for those that shall come after vs. The same Chrisostome also calleth this their offeryng, Rationalem cultum, whiche yee can not interprete a propitiatorie sacrifice, but a reasonable worshippyng of God by praier and thankes geuyng for his holy saintes: by the whiche he hath builded his churche, and whiche nowe remaine as membres and partes of his misticall body: wherunto we also, by the celebration of the sacrament, be ioygned, and so, as it were, knitte in vnitie with them. This was their offe-

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ryng for the dead, and not a practise to pull soules out of Purgatorie for marchandise and money, as ye haue vsed in your priuate Masses a great numbre of yeres, to the great defasing of the death and passion of Christe. Wherfore your Masse can not iustly be called the Lordꝭ supper, but a peruertyng of the institution and ordinãce, cleane to an other purpose and ende, then he willed to be kepte amonge his people. For the Lordes supper (as I sayde before) is a gifte of God to vs: whiche wée muste receiue with thankes geuyng. Your sacrifice is a price to be paied to God, and of him to be taken as a satisfactiõ. The Lordes supper is a remembrance of one perfit sacrifice: wherby we were once sufficiently purged from sinne, and continually are reuiued by ỹ same. Your sacrifice is a dayly offeryng vp of Christe for our sinnes: as thoughe it had not ben perfitely done at the first. The Lordes supper is to be distributed

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in the common assembly of his people, to teache vs the communion whereby wes all be knitte together in Christe Jesu. The vse of your sacrifice in priuate Masse seemeth, by the priestes sole receiuyng, to be a testimony of seperacion, and a meane to bryng the communitée out of christian mens mindes. For, after they once beléeued, that priestes must sacrifice for them: they began to leaue the communion, and frequentation of the sacramẽt, as a thing either not apperteinyng, or very little apperteining to them, but especially to priestes. And, by that meanes, the way was made to your common vse of priuate Masse. So muche difference therefore as is betwéene to géeue, and to receiue: to remember one perfit sacrifice, and dayly to reiterate a sacrifice: to celebrate in common as a testimony of vnitie, to créepe in corners or by chappels as a signe of seperation: so muche difference is there betwéene the sacra-

ment

ment by Christe appointed, and the sacrifice of the Masse by you deuised. This haue I spoken more largely of this matter, then either I purposed, or you gaue me occasion by any proofe brought for the confirmation of your sacrifice. First, because this is an other great abuse in your priuate Masse, that yee take vpon you to defende. Secondly, that I might declare the grounde of your reason to be very weake, where ye affirme the priest to bee bounde of duetie to sacrifice for him selfe and for the people. Thirdly, that I might answere more aptly to Chrisostomes authoritie, which nexte is to be examined.

5. Cap. The place of Chrisostome, that you alledge, is otherwise in him, then you

A. recite it. For he saieth: *Frustra habetur quotidiana oblatio, Frustra stamus ad altare: nemo est, qui simul participet.* In vayne we haue our dayly offeryng: in vayne we stande at thaulter: there is no man to communicate with vs. As touching those wordes that

ye

ye moste beate vpon, There is no man to communicate, by them to proue, that they receiued only at Easter, and, at other times, there were none at all to communicate with the ministers: I wyll shew you out of Chrisostome him selfe, that they must of necessitie haue an other sence: and that in those wordes he vseth that figure of aggrauatinge, that he commonly vseth in all places. For euen in the same place, not many lines before the wordes that ye recite, he declareth that a number vsed to receiue at certaine other times. If se many (saith hee) rashly, not paſſyng how, and more of a custome then lawfully and of good consideration, to be partakers of christes body. If the holy time of lent were at hand (say they) if the day of Epiphanie were come: hauinge no regarde what he is, that is partaker of the misteries. But the time of cumming to it, the Epiphanie, the holy season of Lente doth not make them worthy that come: but the sinceritie and puritie of minde. Do ye not here perceiue, that many vsed ordinarely to come to the Communion at the Epiphanie

An answere to Chrisostō

D.

C.

phanie, and in lent, as well as he mencioned before at Easter? howe can ye then gather by Chrisostome that there was no company to receiue but only at Easter: but what if I declare oute of Chrisostome, that some vsed to receiue oftener times: wyll not your collection vppon this place, that ye seeme to triumphe vpon, appere to be of very smal force. Hom. 17. ad Hebreos. Many (saieth he) take of this sacrifice once in the whole yere, some twise, some oftener times. Whereby it is moste euident, that Chrisostom had other to communicate with him at diuers other times beside Easter. The maner was (I graunte) that some of custome addicted theim selues to certayne dayes. And in some places the bishops or synodes apointed men to receiue, once, twise, thrise or fower times in the yere (as Augustine witnesseth). Concilium Eliberinum apoynteth to communicate thrise in the yere. But these prescripte times were ordeined onely

for

for them, that vsed seldome to come to the sacrament, that at the leaste, they should receiue at those times, if they would knowlage them selues to bée of the church. Notwithstandinge they did not only leaue frée to other to frequent the sacrament, but earnestly calleth them to it at euery assembly of the people. As Ambrose greuously blameth the custome of many in the Easte partes, that vsed to come but once in the yere: and saith, that hée, whiche is not méete to receiue euery day, wyll not be méete to receiue once a yeare. Therfore as in the primatiue church very many in dyuers places vsed to be partakers of the sacrament, but ones, twise, or thrise, in the yere: so it is euident, that dyuers other better disposed dyd receiue with the byshop and ministers at sundry other times. That sorte, because they were not so many as they should haue bene, and as Chrisostome wished for to haue in his church, to exaggerate their

ſlacknes, hee ſaieth, There is none to bee partaker with vs. Meaninge that they were very fewe and ſeldome in comparison of that their duitie was. But if ye wyll ſtand vppon theſe few ſillables, Nemo eſt, to proue that ſomtime the miniſter receiued alone: I anſwer, all be it this place did proue, that none of the common people would communicate, whoſe ſlacknes, he there reproueth: yet ye cannot by this teſtimony declare, that none of the miniſters or the clergie receiued with hym beynge byſhop there. For the maner was not then, as you doe vſe it now, that euery prieſte receiued particularly at an aulter by him ſelfe: but all the myniſters and clergy did communicate together with the byſhop or chiefe miniſter that celebrated. This to proue true, although I coulde bringe in many examples and teſtimonies, yet I wil content my ſelfe with one, that your ſelfe putteth me in minde of, in recitinge afterwarde

warde the.14.cannon of Nicene counsell: for therein order is taken by that holy counsell, that the deacons should not minister to the bishop and priests, nor receiue before them, but after in order as it seemed more conuenient. Loke for further declaration of this, in examininge the cannon that ye afterwarde alledge. Wherefore this your place of Chrisostome doth not sufficiently iustifie sole receiuinge by one minister, as ye would haue it seeme to do, for proufe of your priuate masse. But if I should flatly deny, that the mynister receiued, when none of the people were partakers, how coulde you proue it by this place? Ye wyl say, because he calleth it, Quotidianam oblationem, and the people, as appeareth, did not euery day communicate. I answere, hee named it Oblationem, either for that it was done in the remembraance of Christes sacrifice, or for the offeringe vp of the breade and wine to the celebration of

the Lordes supper: he called it *Quotidianam*, to the inmitacion of the sacrifice of the olde lawe: not because it was euery day done withoute intermission, but for that it was oftentimes celebrated: that is, so often as the people assembled together to the church or common place of prayer: as hee him selfe witnesseth vpon the. 8. chapiter of Mathew. At whith times he alwaies had, either some of the people, or the residew of the mynisters and clergie to communicate with him: as the maner of that time was. But ye will here dally vpon the proper signification of this
B worde, *Quotidianum*, euery day without intermission, euery day daily sacrifice, euery day masse, euery day at the aulter. Then must you geue mee leaue as extremely to vrge these two sillables *Frustra*, in vaine is oure oblation, in vaine is our sacrificing, to no profite or commoditie is our masse, in vayne wée stande at the aulter, because it is done

without

without company to receiue with vs. And surely, if a man rightly consider this place, he may iustly meruaile, why ye would alledge it for priuate masse. For in dede there is no thinge, that hathe any colour for it, but only the wreasted argument, that you wrynge out of the sound of these wordes, *Quotidiana oblatio*, and *Nemo est qui participet*: by the tone parte gatheringe, that the people then vsed to receiue only at Easter, as they do now: by the tother, that the priest receiued euery day, and there vpon conclude your sole receiuinge. Which your collection of how small effecte it is, any man may perceiue, if he consider these two thinges before declared. First, that at that time all the ministers receiued together, as it shall be afterward more plainly proued by your owne testimonies. Secondly, ✠ I haue euidently shewed oute of Chrisostome him selfe, that many vsed to receiue at diuers other times of the yeare beside

Easter. For in deede her doth not there blame the generall maner of all without exception, but of a number, that addicted theim selfe either to Easter, or some other times, whether they were mete, or unmete: And at other common seasons would not frequent the sacramente, though they were more mete to receiue. But these were not al (as I sayd) but a number of the common people: and ỹ residew of the better disposed were so few, as oftentimes when the lessons of scripture weare redde, when prayers and thankes geuing were made, when bread and wine were (as the maner was) offered vp for the communion: (whiche were the first partes of celebration as appereth in Iustine) then he was compelled either to suffer the ministers and clergie to receiue alone: or els for lacke of communicantes to leaue of the residew of the ministration. And that is it, that he complaineth of, and saith is done in

vaine

vaine: because it was vnperfitly done. For the preparinge to communion, the prayers and thankes geuinge for that purpose, the offeringe vp of breade and wine, the callinge of the people to it, may seeme to be in vayne, when none dyd come to participate with the mynisters. Wherfore Chrisostome in this place doth not only nothinge confirme priuate masse, but also maketh very muche againste it: and declareth, that hée toke the righte and trew vse of the Lordes supper to bée, when the people were together partakers of the same. For if he had taken it, as you dw, for an offeringe vp of the body of Christe for him selfe and the people, Or if hee had at suche tymes receiued alone, and thought it wel done, hee neither coulde nor would haue sayd: Frustra habetur quotidiana oblatio, in vaine we haue our dayly offering, geuing no other reason why it was vain, but because the people at suche tymes dyd not receiue. Therfore it appeareth

by those wordes, both how necessary hee estemed the peoples communion, and also that hee toke not Oblatione for a propitiatorie sacrifice, as you do. For then he could not haue sayde frustra habetur. To this purpose it maketh, that the same Chrisostome in the same place so earnestly calleth the people to it: as he saith to them: Whosoeuer is not partaker of the misteries, doth impudently and wickedly to stande there. And in the. 17. Hom. Vpon the epistle to the Hebrewes, he signifieth, that the maner then was, that a deacon stode in a place higher then other, and with a signe of his handes and a lowde voice called the people to the communion. This was not only at Easter, but at other times also. By this earnest maner of calling, therfore it may appere how muche this doctour toke it to be of the substance of the Sacrament, that a number should be partakers of it: and how farre diuers hys maner was from the fashion of your

priuate

priuate masse. Now then your amplyfied cõclusion, wherin ye clayme Chrisostome to be wholy with you, sheweth it selfe to be very vaine. And wee may now, as iustly say as wee did before, that ye haue no proufe out of the auncient fathers, for that ye dow herein so earnestly defende: And that wee haue right good testimonies both out of the scripture and out of the Doctours against it. For ye muste not vse to grounde doctrines vpon the coniecture of a few sillables in one sentence: but compare the same with diuers other places, as well of the same doctour, as of other, and al together with the common vse and maner of that time: and therby gather a perfit conclusion. If you will skanne and stay vpon euery worde or clause in the Doctours, as you dow of the holy scriptures, and not consider them by conference with them selfe and other: you may easely erecte infinite new doctrines, that hitherto

were neuer heard of in the churche.

5. Cap. The reason, that you bring in, grou-
ded (as you say) vpon our principall,
is euen of as muche force, as the other
A. before mencioned. That is not evi-
dently determined in scripture (say
you) ought to stande as indifferente:
but the necessitie of cõpanie to receiue
with the priest is no where determi-
ned: ergo it ought to remaine indiffe-
rent. Your seconde proposition is not
true. For I say, and partly before haue
proued, that it is determined in Chri-
stes institucion. In Luke he saith, Ac-
cipite hoc & diuidite inter vos. But how
can it be taken at the ministers handes
and deuided or distributed amonge the,
vnlesse there be a companie. I se no
sufficient warrant, that ye can bynge
vs for the discharge of this commaũde-
mente. If ye wyll say Diuidite is no
commaundement, but a counsell, that
may be vndone, and yet the substance
of the sacrament remains: then bylike

ye

ye will say, Eate, drinke, is no commaundement: nor yet, do this in remembrance of me. But all be indifferent counsels that may bee altered (as you after say) by spirituall gouernours. So that your spiritual gouernours may by this meanes cleane alter Christes institution: and leauinge out eatinge, drinking, distributinge, doinge in remembrance of Christes death, (as they haue done) deuise a anew fashion of their owne braynes more fitte for the churche to vse, then that order which Christ hath lefte. But as he taketh away the right vse of the sacramente, that taketh away from it, eatynge, drinkynge, and doynge in remembrance. &c. So I say that hee taketh away the same, that leaueth out distributynge. Whiche because it can not be without companie, I conclude the Sacramente can not bee vsed in the celebration without companie. Cyprian teacheth you, that Christes institution should be of more authoritie

tie with you, than, so lightly, to change it at your owne pleasure. Only Christ (saieth he) is to be heard in the order of this sacrament. And we must not in any wise departe from the preceptes of the Gospell. The Apostle also more constantly and stoutly declareth in an other place, that the disciples ought to obserue and doo the same thynges, that their maister taught and dyd before them: saying in this wise. If either I or an angell from heauen teach you otherwise then I haue taught you before, accursed be he. Seyng therfore, neither the apostle him selfe, nor an Angell from heauen can tell vs or teache vs otherwise, then that Christe hath onee taught vs already, and the Apostle declared to vs: I meruayle how this came in vse to doo contrary to that whiche Christe dyd. And what I pray you can be more contrarie, then, when Christe bad them drinke, to take away the cup: and, whan Christe bad them distribute amonge them, and S. Paule willed one to tarrie for an other, vntill they came together: yet contrarie to this (as you doo) to minister and receiue alone.

lone. Therfore I say with Cyprian, that in alteryng the sacrament, either by sole receiuyng or geuing vnder one kinde, ye worship God in vayne with mens tradicions. The mattier that Cyprian wrote against (that is) vsinge of water alone in the Sacramente in stede of wyne, might perhappes, in case of necessitie, be graunted to some, that of nature coulde not abide wyne. Neuertheleste the necessitie of a few is not to be drawen to a general example in the common vse of the Lordes supper. Euen so it may be graunted that in cases of necessitie one may receiue alone: and yet that is not to be taken for a common maner and fashion in the churche, when the sacrament is celebrated, as you vsed in the priuate Masse. That many circumstancies of place, person, and time, may be altered or taken away for good consideracions, without impeachement to the right vse of the sacramentes, wee graunte you:

B,

but

but that company in receiuyng is one of those circũstances, that wée can not graunt: as well for the reasons before declared, as also that wée haue no authoritee or example of the Apostles or primatiue churche, that wée may so do, as wée haue in all other thynges that you recite with moe wordes then néedeth. Wée dare minister in other places then Iurie, because wée se in scripture, that the Apostles did so. Wée minister to women and lay men: because S. Paule applieth Christes institucion to the whole congregacion of Corinth: where were both lay men & women. Wée celebrate vpon any day indifferently, because the Apostles did so, Actum. 20. vno die sabbatorum. Wée minister to fewer or moe then twelue, by the example of the Apostles in. 20. of the Actes, and of Paule in. 10. and. 11. to the Corinthe. Wée receiue in the morning, both because time is a thyng indifferent in this sacrament, and also

for

for that wée haue plaine examples in the primatiue churche, without case of necessitie or extraordinarie chaunses. Christe sayd not dow it after supper, as he sayde, Deuide it amongeyou. He did it after supper him self: because he wolde institute the Sacramente of the new law, in place of the sacrament of tholde law, that at the same supper he had celebrated. Neither is it so muche of the substance of the sacrament to be done after suppper, as it is to be celebrated with companie: because of the signification of vnitie and charitie amonge christian men receiuynge together. Whiche is one chæfe poincte in this sacrament of the Lordes supper. The very proporcion and likenesse of that ceremonie of the olde lawe, in place wherof the Lordes supper is ordeined, may teache vs the right vse of it. The Passeouer was a solempne eatynge of the Pascale lambe together in remembrance of Godes great benefite of their

deliue-

deliuerance and passyng of his plague from them. This ceremony they coulde not solempnice alone: but if they had not companie of their owne house, they shoulde take of their neighbours. Euen in like maner Christ, hauyng finisshed at his laste supper the celebracion of that ceremonie of the Passeouer, ordeined for his, euen a lyke sacramente, a supper, a feast, wherin they, beyng together, might celebrate the remembrance of their redemption, by his body and bloud gæuen and shed for them.

And euen as the Iewes in solempnisinge their sacrament had a communitie of the remembrance of that benefite, when their cõpanies were in sundry howses seperate, and yet might not one alone eate the paschall lambe in his owne house, for that god had ordeined it to be done with company: so all the churches in the worlde haue communitie in the sacrament, bee they neuer so farre a sunder: and yet can not

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any one alone minister it in one church without company to celebrate with him, because Christes institution was otherwise. Will ye say here, that company to cate up the paschal lambe was not of the substance of the sacramente, but an ornament to commend it or set it forth, and might be altered by spirytual gouernours? Although the Iewes weare very bolde in altering many ceremonies, yet wee reade not, that euer they durst aulter this chiefe sacrament: as you take vpon you to alter, change and take away, by your spirituall gouernours, all the partes of the Lordes Supper: as I wyl declare to you in order by the doctrine of this your defense of priuate masse. The sacrament, as it is in vse, hath two partes, the mattier, and the forme: the mattier is bread and the body, wine and the bloud of Christ. The forme of ministration is, that the minister should take the mattier, and with the wordes of the gospel

geue it to them present, as Christ dyd. This forme (say you) may be altered by your spiritual gouernours. For sometime the priest may receiue alone without the people, sometime the people without the priest: somtime both together. So that no certaine forme of ministration is nedefull (as you say) in this sacrament to be kepte. The mattier also, ye signifie, may bee altered at your pleasure. For, to receiue the sacrament of the bloud, is not of the substance of Christes institution. For, if it weare, the churche could not alter it, as you dw commonly in ministringe to the people, and as you conieture by Tertul. and Ciprian, that they dyd in the prymatiue church. Likewyse the sacrament of the body is not so muche of the substance, but that vpon considerations the church may commonly omitte it, and minister the wine only. For so you seeme togather by the history of the chylde, in Ciprian, to whiche the priest

gaue

gaue only wine, as you say. So that the sacrament of the lordes supper, by your doctrine, either hath no parte, that is of the substance of it, but consisteth only of mutable accidences: or els your churche is of such power, that it may cleane alter and take away Christes institution. For if you haue considerations, for which ye may commonly leaue out the wine, and vse bread only: and other considerations, for which ye may omit breade, and vse wine only: when bothe those considerations come together, then may you take away bothe breade and wine, and defraude the people of the whole sacrament, or in stede of that may point them another. What is this but, with exceding arrogancie, to make your spiritual gouernours omnipotent in alteringe and transposinge the sacramentes by Christ ordeyned? Howe much more comely weare it for you revoking your errour: to say with Cipriam. If we will walke in the light of Christe,

(in the order of his sacramentes) we must not swarue or departe from his preceptes and instructions: geuinge thankes for that hee, instructinge vs what we ought to doe hereafter, doth pardon vs for that offence, which by simplicitie we haue before committed.

7. Cap. Where you indeuour to proue, that there may be communion in the sacrament, although it be receiued alone: in thone part you make your comparison (as you haue done before) betwene thinges of nature very dyuers: that is, betwene praier, and the lordes supper. In the tother, where ye confirme generall communion betweene all saintes, you proue that no man denieth. There

A. may be communion in the benefite of prayer (say you) though one doe pray alone: therfore in the Lordes supper also. Who seeth not, that prayer and the Lords supper in the vse of them be nothinge like: That praier is a common action; which, done of one alone, maye stretch to the benefite and commoditie of many, we haue authority in scrip-

ture

ture, and example in Christe him selfe: but that the Lordes supper is suche a commō action, we neither haue authoritie, nor example in gods worde. By as good a reason wee may proue, that a man may baptise him selfe without a minister, because one may pray alone without one to guyde him in the forme of his prayer: Or that ones baptisme may profite another, that is not baptised: as a mans prayer may profite him that prayeth not. But you must consider that there is greate difference betwene the nature of sacraments, and other common good workes. The sacraments haue an external forme by christ apointed in the administratiō of them: which wee may not alter. In other good workes and godly exercises it is not so. And yet you reckon them vp together, as though they weare in all poyntes like. As praier, baptisme, penance, confirmation, fastinge, almes dēdes. &c. Another mans prayer or almes dēde

may profite you, I graunt, and procure gods grace for you. May an other mans baptisme therfore receiue you into the church? or an other mans penance satisfy for your sinnes? I thinke you wyl scant affirme it, although ye be ready to affirme straunge thinges. No more therfore can your receiuinge profite another, that receiueth not. Christe taught vs, and his holy worde commaundeth vs, to pray on for another. But he neuer saide receiue the communion, or bée baptised one for another.

B. To confirme your purpose, you bringe an article of our crede: that is, I beleue the communion of saintes. By this you proue that there is a communion of all good thinges betwene them that are in place and time farre distante: whiche wée deny not. But to vnderstande how lytle this communion of saintes doeth serue your purpose of sole receiuing: it behoueth to consider what communion is. It is called of the Grekes, κοινωνία

and

and may be defined to be a societie of a company or multitude, whiche, by certaine lawes and couenantes, are all partakers of one thinge. As amonge Marchantes, that vpon certaine conditions occupy iointly, and are partakers of like gaine and damage. So all Christian men haue a certaine societie or coniunction: whiche consisteth in this, that they are all partakers of one saluation, and all members of one misticall body, the head wherof is christ Iesu. The lawes & couenantes, wherby wée be all thus knit and ioigned together, are the word of God, & the sacramentes vsed according to Christes institution. Therefore all churches of the worlde haue the same worde of God, and the same sacramentes: & by them through faith are grafted into one and the same body of Christe, thoughe they be thousandes of miles a sunder. By the word of God our faith is instructed: By baptisme wée be receiued first into the soci-

etie of christian communion, and made members of the misticall body. By the Lordes supper we haue from time to time, heauenly fode ministred vnto vs, and, as it were, liuely spirite from the head of this body Jesu Christe. He therfore, that is baptised in India, hath the same baptisme that we haue: and, beyng grafted into the same body, hath communion with vs in baptisme. Likewise they, that receiue the Lordes supper, be fedde with the same fode of the body and bloud of Christe, that we be: and so haue communion with vs in that sacrament, though in place they be farre of. This is the communion betweene christian men: and this we most reddely graunte. But will you conclude here vpon, that there is lyke communion of the benefite of sole receiuyng in priuate Masse, as there is of praier, when a man praieth alone? Then must ye say the same of baptisme also. As for example, that our baptisme

here

here may benefite some, that are in Fraunce, and receiue them into the churche: like as our praier here may obteine the healpe and grace of God for them, that be there. Which were great folly to affirme. In deed wee haue communion in baptisme: but euery mans owne baptisme bringeth him the grace of that sacrament. And in lyke maner is it in the Lordes supper. Wee haue all communion therein: and yet euery mans owne receiuyng doth profit him. You will say perhaps, you do not inferre this vpon the argument of generall communion, but onely that they, whiche be in diuers places, may communicate. Wel sir I graunte you that, but yet, ye should haue inferred the other poinct, if ye woulde orderly proue that ye began. That is, to be lyke cõmunion in the Lordes supper of one alone receiued, as there is in praier, when one man in place alone praieth for a multitude. The multitude, that

praieth not, may haue benefit by one mans praier. But proue you by Gods worde, that one man receiuyng or ministringe the Lordes supper alone, doth benefit those that receiue not, or that it is suche a thyng as may be done of one for many. And surely, it standeth you vpon, substãcially to proue that pointe, or els your priuate Masse will fall to the grounde, and bee of no estimacion. For if people shall vnderstande, that your sole receiuinge in your Masse doth not only nothing profite them, that be present: but (as Chrisostome witnesseth) bringeth them in gods displeasure, if they receiue not them selfe: thinke you that the gayne and aduantage thereof wyll bée so great, as hath bene before? Assure your selfe it wyl not. But what do you inferre vpon this proofe of communion betweene them that are in place farre distante: forsoth in effecte, this. That if there may be communion betwene those that are not together in

one

one place: then a prieſt, ſayinge Maſſe in our Lady chappel in Paules at fyre a clocke in the morning, doth communicate with him, that doth the like in Jeſus Churche at. ix. of the clocke the next day: although in place and tyme they bee ſeperate. Sir I deny your argument, & ſay that neither thone nor thother doth communicate with any Chriſtian man, becauſe neither of both receiueth accordinge to Chriſtes inſtitution. I confeſſe there is communyon betwene them, that receiue in ſundry places according to the order by Chriſt apoynted, as there is likewiſe in baptiſme. But, if they alter the ſacrament, they dw not cummunicate. I ſayd a little before, that in the paſſe ouer all the companies of the Jewes in ſundry houſes did communicate, and yet one might not eate vp the lambe alone, becauſe god had taken an other order. Likewiſe all ſocietees of Chriſtian men communicate together in the Lordes

ſupper: and yet ſhould not one celebrate it alone, ſeinge Chriſtes example ſheweth, and the Apoſtles interpretation declareth, that in miniſtringe of it, there ſhould bee alſo a particuler communion (as I may terme it) betweene the members of one congregation.

Wherfore the grauntinge of communitie betweene all chriſtian men in vſe of the ſacrament, doth make nothinge againſt this, that Chriſt ordeined it to be receiued as a feaſt with company: to thende it might more liuely repreſent, both the general geuing and beſtowing of his body to death for many, and alſo the vnitie and concorde, that ought to be betweene Chriſtian men, receiuing together of one lofe and one cup. For this purpoſe, as S. Auguſtine ſignifieth, he vſed thoſe externall elementes of breade and wine: to declare, that, as the bread of many graines is brought into one lofe, and the iuice of many grapes is made wine in one cup:

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so the multitude of a christian congregacion, receiuyng together the Lordes supper, are made mẽbers of one body, knit together in like faith and charitie, and hauyng like hope of saluacion. The like effecte is doone in baptisme (as S. Augustine witnesseth *In sermone ad infantes*) and wee be grafted into Christ and made partakers of his body and bloud. But he wold haue it more liuely represented and set forthe in this sacrament of communion: as well for the multitude, as for the apte signification of the eternall elementes. Moreouer the ecclesiastical histories declare, when Chrisostome was banished, muche against the peoples heartes, that diuers of them woulde not communicate with his successour, but had their assembles and receiued the sacrament in an other place by themselues, so that diuers of them by the Emperours tyrannyes coulde not be constreined to communicate with him,

that

that was bisshop after him. This their doyng was to no purpose, if diuersitie of time and place do not declare a seperacion betweén them, that be of one congregacion. The whole vse of excommunication in the primatiue churche doth so sufficiently proue this, as no reasonable man néedeth greatly to doubte it. The effecte wherof, this your deuise may séeme to take away. For what other thyng is excommunication (as touchyng the externall acte) then a debarryng of the partie to receiue with other of the same congregacion, and therby to note him not to be of that misticall body. But after your deuise, a priest, that is excommunicated of the bisshop, may say Masse in his chamber, and affirme that he will communicate with him, whether he will or no. Because distinction of place maketh nothyng to the purpose. Because we necessarily require a numbre together, you presse vpon the matter very earnestly,

neatly, and thinke, by your dallying so-ly, to driue vs to many folies. For, you curiously require a meſure of place, a preſcription of time, and a certaine number of perſons: as it were therby to portray vnto you a perfit plat of a chriſtian communion (for ſo it pleaſeth you to dally in this weightie mattier.) I anſwer that wee ſe in the Euange-liſtes and S. Paule, that Chriſte toke breade and gaue with it his body: that he toke wine alſo and gaue with it his blood: that he did it in cõuenient place and time: that he had a company with him to receiue, and willed them to di-ſtribute amonge them. Therfore (with S. Cyprian) wee compte his example in theſe thynges neceſſarie, and not to be altered. As for the kinde of breade or wine, the faſhion or quantitie of place, the conuenience of time, the in-creaſing or deminiſhynge of the num-ber or company, wee recken amonge thoſe thinges that may be altered (as

you

you say) by spiritual gouerneurs. But to apointe a geometricall measure of place, a prescripte proportion of tyme, or one certaine number, that may serue for all churches, times, and ages, is far aboue our reache. And therfore I leaue it to be deuised of suche profound and curious braines, as you and yours haue. Which, beside the worde of god, and contrary to his worckynge in his creatures, can comprise accidences without subiectes, and bodies without fashion, quãtity or measure, with other suche highe misteries, whiche neither scripture, nor any necessitie of reason doth teache. For in dede our wittes are so simple as, in gods misteries, we can see no more, then his holy word leadeth vs vnto.

8. Cap. Yette is, that you burden vs with Erasmus authoritie, and chalenge vs, that wee will not beleeue his reporte. Sir it seemeth very straunge to mee, that you, whiche haue so muche hated

Eras-

Erasmus, as ye haue often chased him out of grammer schooles, and dryuen him into the fire, should now in your neede take helpe and succour at hys hand. Truly wee do now esteme Erasmus, as wee haue alwayes, for a man of excellent learning, and a singular instrument prouided of god to begin the reformacion of his church in this latter time: and yet thinke wee not all his opinions to be true. For you, I thinke, do esteme Tertullian and Origen and that right worthely. And yet if ye wyl graunt all, that they write, to be true: I wyl proue you an heritke. Notwithstandinge we deny not that, whyche Erasmus saieth in this mattier, and knew whens he had his assertion, before you tolde vs. How little it serueth your purpose I wyll shew hereafter. You confirme Erasmus opinion with that Tertullian wryteth in his .2. boke Ad vxorem, of the Paynimes wife that was Christened, and euery day priuely

A.

Answers to Erasmus, Tertullian, Cyprian, and Ciril.

receiued the ſacrament at home in her
houſe. And alſo with the hiſtory that
Cipzian rehearſeth of the woman, that
vnreuerently opened the cheſte, where
in ſhee kepte the Lozdes body. To this
alſo ye adde Cirilles authority foz re-
ſeruation. Out of theſe places you
ſucke not onely ſoole receauinge, but
alſo mynyſtringe vnder one kinde, re-
ſeruation, yea, and reall pzeſence al-
ſo. Firſte, foz ſoole receiuinge, it
behoueth to conſider, that in the time of
Tertullian, Cipzian, and all that age,
the church was in much trouble, vexa-
cion, and perſecution: ſo that they could
not haue their eccleſiaſticall aſſembles
and congregations foz common pzaier
and miniſtracion of the ſacrament ſo
conuentiently, as afterwarde in time of
peace. Foz euery Paynime, eſpecially
if his wyfe, childe, oz ſeruaunt, were
tourned to Chriſtianitie, was ready
and ſought occaſion to bewzay them,
and bzinge them in trouble (as it may

Of ſoole receiuing.

B.

appere

appere by the same booke of Tertullian that you alledge). Therfore they were oftentimes compelled of necessitie to send the sacrament to such as were absent, and either durst not or might not conuentiently come: as ye may perceiue by Iustine the Martir that the fashion was in his time. Hereof it came, that dyuers receiued alone in their houses. But nor these places, nor any other, that you be able to alledge, can proue, that there were ministers or priestes priuately celebratinge with other standinge bie, that receiued not. That, whiche these persons receiued at home, was parte of that was distributed in the common celebration where company were: and, vppon case of necessitée, sent by the ministers to them beinge absent. But you should bringe such places, as might proue, that the common minister, in place of the lordes supper, dyd celebrate and receiue alone, other beinge present and not partaking. For

ſuche a ſole receiuinge is your priuate Maſſe, that you pretende to ſtriue for. Now therefore let vs ſée, how aptely your argument, gathered vppon theſe places, doeth conclude your purpoſe. Women and lay men ſomtime, in caſe of neceſſitie, priuately receiued at home parte of that, which was ſent from the common celebration: therfore common miniſters, as often as they liſte, oute of neceſſitie may conſecrate, and receiue alone in the common place of prayer, when the people is preſent, and doth not communicate. I thinke your ſelfe may eaſely ſe, of what force this collection is. That may be graunted to a lay perſon receiuinge, that may not to a prieſt miniſtringe: that ſometime in neceſſitie, whiche may not alwayes at pleaſure: that at home where none is, that may not in the church where many be. Wherfore theſe teſtimonies are but weake grounded to builde priuate Maſſe vppon. You wyll perchance ob-

icte, that ſuch receiuing in houſes was vſed, when the churche was in quiet, and without perſecutiō. I graunt you, (as the maner is) that factions, brought in by neceſſitie or ſome greate conſideration, be oftentimes kept and folowed with abuſe, when neither neceſſitie doth conſtraine it, nor good conſideracion can mainteine it: and ſo was it in this matter. Hierome againſt Iouinian mencioneth, that in his time ſome vſed to receiue in their houſes: but he earneſtly inueigheth againſt that maner. Why (ſaith he) doe they not come into the churche? As Chriſt ſometime abrode in the common place, ſomtime at home in the houſe: &c. In Socrates the. 2. boke, we reade, that Sinodus Gangrenſis condemned Euſtathium for that, contrary to the eccleſiaſtical rules, he graunted licence to cōmunicate at home. So that hereby it may apeare, that a cuſtome, that, in neceſſitie, to ſome perſons, is eyther tollerable, or pius error: is at another

time, and to other persons intollerable and Impia prophanatio. If you diligently examine that maner of receauinge in theyr houses at that tyme, which ye thinke to make with you, you shal wel perceiue it not a lytle to make against you. When they did celebrate (as Iustine before rehearsed doth witnesse) they dyd not only distribute to them, that were present, but, by the deacons, sent it to such, as could not be present. Did they not in this point declare a necessitée of partakinge, if it were possible, at euery ministratiõ? In so muche that when their place would not receiue all, or other necessary cause did let them to come to the common place of prayer: yet, that they might be partakers of the Lordes supper, they sent it to them where they were. How well doth this fashion agree with your priuate masse? Wherin ye neither cal, nor proffer, nor send to the people: but so dow it all alone in sight of the hole congre-

congregation, as though it weare a thinge, that nothing appertained vnto them. Now then you may euidently se, that none of these authorities, hetherto alleged, doth proue directly your Masse: that is a sole receiuinge in the celebration of the sacrament. But how necessary that time of the churche dyd thinke it to bee, that the people should bee partakers with the priest, that Epistle signifieth, that you attribute to Anacletus: where it is this wrytten. *Peracta consecratione omnes communicent, qui noluerit ecclesiasticis carere liminibus. Sic enim apostoli statuerunt, & sancta Romana tenet ecclesia.* After consecration (saith hee) let all be partakers, which will not be excommunicate. For so the Apostles decreed, and the holy churche of rome obserued. The same wordes by some are attributed to Calixte. Dw you not heare excommunication threatned to all, that dw not communicate? Dw you not heare that the Apostles decreed it, and the

holy church of Rome obserued it? And will you yet stand so stubburnly in your assertion, that there was priuate masse in the primatiue church? Will you haue better witnesses of that time then Iustine, then Dionisius, then Anacletus, then Calixte, then the other holy fathers before mencioned? would Ambrose haue blamed the people for not resortinge to the sacramente dayly? Would Chrisostome haue saide, that they, which be present and not receiue, do wickedly and impudently? Would they haue commonly vsed (as Iustine saith) to send to those that could not be present, if Christes institution and the maner of the primatiue churche had ben such, that the minister might celebrate alone without cailinge or offeringe, and people without offence bee present and not communicate, as you of longe time haue vsed it? Surely say what you wyll, and alledge as ofte as you liste the authoritee of your holy

mother

mother the churche of Rome so many hundred yeres: I thinke very few, that haue feare of god and care of their saluation, wyl geue credite vnto you. Especially seinge you can bringe no better testimonies for your purpose, then in this defence you haue vsed.

Against cōmunion vnder one kinde.

An other poincte, that you picke out of these authorities of Tertul. and Cyprian, is for ministrynge vnder one kinde: wherein wée haue the institucion of Christe expressly against you, as wee had in the other. For in the Euangelistes and S. Paule wée se testified, that Christ toke breade and gaue with it his body: and afterwarde toke the cuppe and gaue with it his bloud, and willed them to obserue & vse the same. Here you muste of necessitie flée to your olde place of refuge: that is, that, to receiue vnder bothe kindes, is not of the substance of the sacrament, but such a thynge as may be altered by spirituall gouernours. For Christes bodie

(say you) is not without his bloud, & therfore he, that receiueth his body vnder forme of breade, receiueth his bloud also, *Per concomitantiam*. Therfore you say the people is not defrauded of that Christes will was, that they shoulde receiue, yea and, for good consideracions & honorable to the bloud of Christ, they receiue it more conuenient then vnder bothes kindes. O profounde and déepe fette reason, wherin you séeme to make your selfe wiser than Christe him selfe, that ordeined the sacrament. While you will séeme with your gay gloses to glorifie the bloud of Christe, you cleane take away the right forme and maner of his sacramente. These are the vanities wherwith God iustly doeth punish you for your rashenesse in leauyng his worde and folowyng ỹ phantasies of your owne braine. But it should haue bẽn your obedience to Goddes worde to consider, that the communion of Christ̃ body and bloud

is

is not the worke of nature in this Sacrament. For, what so euer is here geuen in these thynges, is to be taken by faith: and is offered to vs in the wordes of Christes promisses. So much is geuen vs as God appointed to giue. Of whose will and pleasure wée know no more, then his wordes declare vnto vs. But Christ (as I saied) toke two partes of the sacrament: in one of the whiche he saied wée shoulde be partakers of his body: in the tother of his bloud, and lefte his prescripte and appointed wordes, as well for the tone as for the tother. Wherfore wée muste more truste him than mans subtill deuise. You alledge a perpetuall societie of the body and bloud, whiche ye call Concomitantiam. It is your owne deuise and not Christes promisse in his sacrament. In Christes naturall body, that is in heauen, I know his flesh is not without his bloud. But in the sacramente, whiche is no naturall worke,

how

how will you assure me, that the flesh and bloud is ioinctly signified and geuen to mee vnder one parte onely: seyng Christ himself, who knew, as wel as you, the ioincte condition of his flesh and bloud, did not withstandyng, in two sundrie external thinges, geue the communion of them to his disciples. Therefore the saieth of the communicantes in the tone parte receiueth the body of Christe, trustynge to Christes promisses: The same faith in the other parte receiueth the bloud, beléeuyng also our sauiours wordes therin. It hath respecte to Christes wordes and promisses, it loketh not how the body and bloud is in Christe naturally. What grounde shal our faith haue if we leaue the worde of God? Oh ye will say our holy mother the churche hath so ordeined it. Yea, but I say to you, that, if your mother the churche of Rome be the folde of Christe, and if the shéepe therof be his shéepe, they will heare his

voyce

voyce and obey his worde. If they do not, alledge the name as ofte as ye wyll, I will say you be sheepe of an other folde and not of his. For he saith, Oues meæ vocem meam audiunt. He saith not they heare them selfe & their owne deuises, but they heare my voyce. Remember what Cyprian saith. Only Christe is to be hearde in this. And wee must not looke what other did before vs, but what Christe did before all other. When we doubt, we must haue recourse to the order taken by Christe and by the Apostles in their writinge. But ye will say the churche hath authoritie to alter diuers thinges especially beyng indifferent, and not of the substance of the sacramente. Yea but Cyprian saith the preceptes of this sacrament bee Grandia & magna. And if he be called least in the kingdome of god, that altereth one of the least commaundementes, what shalbe sayd of him, that taketh awaye these great and weightie commaundementes. Cyprian wrote against those that were called Aquarij, waterdrinkers: which

vsed

vsed only water in stede of wine in the ministration of the sacrament. But they offended not so much as you doe. For they altered only the licour, and that vppon holy considerations. They kepte the wordes and promysses of Christe. But you take away the one parte cleane, and leaue out the wordes and moste comfortable promysses of Christes bloud to bee shed for vs. If then Cyprian were so earnest againste those vsers of water in stede of wyne, how muche more earnest woulde hee haue ben againste this maner, if it had ben common in his time? Here, those places that you recite may seeme to helpe you, and to make againste vs. For, where Tertullian speaketh of the Paynimes wife, hee mencioneth bread only. And whē Cyprian reporteth that the woman kept the lordes body in her coffer, it may seeme to be vnder one kinde. These are but coniectures, and the same very vncertaine. For often-

times

times in the doctours, where one kinde is mencioned, both are vnderstanded, as after shal more appere. But to make this more probable: you alledge afterwarde oute of Ambrose the hystorie of Satyrus his brother, that hanged the sacrament aboute his necke in a stole (as you call it,) when, in a shipwrake, he leaped into the sea: whiche must nedes be informe of bread onely, because neither our brayne nor yours can devyse, which way wyne can be in such an instrument inclosed. Surely if we had not knowen before, that you had nothing in the auncient fathers directly to maintaine your maymynge of Christes sacrament: this your coniectural gatherynges and surmisinge reasons woulde most evidently declare it to be true. Woulde a man thinke that any, hauyng the feare of God, woulde in so weightie mattiers, either grounde his owne conscience, or seeke to confirme others by suche feeble proves and argumentes?

gumentes? Is not this a stronge reason thinke you? Satyrus S. Ambrose brother, in extreame danger of shipwrake, purposing to leape into the sea, toke of one, that was in the ship, only the sacramente of the Lordes body, and tied it aboute his necke: therfore in the primatiue churche in ministration of the sacramente they gaue onely one kinde vnto the laytie. Though it had ben here mencioned that Satyrus had, in this extremitee, receiued one kinde alone: it had bene no argument to proue, that it might orderly bee vsed in the churche. But (as Ambrose signifieth) this Satyrus at that time was, but, as I might say, a nouice in Christian religion, not so farre instructed in the faith that hee was as then admitted to the communion of the Lordes supper. And therfore hee had not the sacramente aboute him selfe, but tooke it of other christian men, that were there. Which whether they were ministers or other,

the

the plate maketh no mencion: but that it calleth them, Initiatos. That is, such as in the congregation were admitted to the communion. Neither is there any thinge to the contrary, but that the same persons, whiche had the sacrament of our Lordes body, had also aboute them the sacrament of the bloud, either in some conuenient vessel, or els after some other fashion, as dyuers of simplicitie vppon a zeale at that tyme vsed. That is either by sokinge the sacramente of the body in the wyne, or els by moystinge a linnen cloth in the sacrament of the bloud, and so carying it with them. For, euen as I signified before, that persecution and trouble of the churche at the beginninge draue some to receiue at home in their houses: In like maner the same troublous time, and other cases of necessitie with feruentie of zeale, caused men to seke other shifts also, and to dw those things by simplicitie vpon zeale at a time, that

in the common vse of the sacramentes they coulde not dw accordinge to the worde of god. Therfore as some learned and holy mẽ for the time did winke and beare with suche thinges: so afterwarde other euen as holy and profoundly learned did mislike and reproue the same. As for example, when men did trauaile any daungerous iourney, and for zeale and deuotion would haue the sacrament with them: because they could not conueniently cary wine with them, that they might go as nighe to Christes institution as might be, they would soke the sacrament of our Lordꝭ body in the bloud. Some other would moyste a linnen cloth in the sacrament of bloud (as I said before) and kepe it to moyste with water when they would receiue. Some, that either of nature could not, or for religion would not drinke wine, at other times vsed only water. Some vppon other considerac-ions vsed milke for wine in the sacra-

ment

ment. Some were perſwaded that in ſuch caſes men might vſe one kynde. Wherfore to ſicke men or children they would vſe wine alone. But the particular caſes of a few, ought not to be taken for a general rule of the holy churche. Neither thoſe thinges, which some did (as Cipzian termeth it) vppon ſimplicitie by ſufferance, ſhould be brought as teſtimonies, what the church either then did, or ought nowe commonly to dw. For a man may well doubte whether theſe ſhiftes, that men in neceſſitie did vſe beſide the inſtitution of Chriſt, were acceptable to god or no, although dyuers of them might ſéeme to proceede of a feruent zeale, and to bee done of god and godly men. It appereth in Cyprian, that many of them, that vſed water for wine, were godly men: and yet by zeale and ſimplicitie did erre. Therfore hee ſaith of them in this manner. If any of our prediceſſours either by ignorance or ſimplicitie did not obſerue and kepe that, whiche the lorde by his example and inſtruction

ſtruction did teach vs to doe: by gods mercy his ſimplicitie may be pardoned. But we cannot be forgeuen, which be inſtructed & admonyſhed by the lorde to doe as he dyd. ꝛc. The godly and holy fathers dyd beare in many poyntes with the zeale and ſimplicitie of a number, in that tyme. Wherfore thoſe examples cannot bee brought iuſtly to proue the common maner vſed in the primatiue churche, which by manifeſt teſtimonies I wyll a lytle after declare to haue be farre otherwyſe in the ſame times, that theſe thinges were done. That the ſame thinges, before rehearſed, were not generally allowed, it may appeare by this, that, when the church was ſetled, they did forbid thoſe things, and bound them, ſo nigh as might bee, to Chriſtes inſtitution. Hereof ye haue example in Iulius his decrées. 1. Hom. Conc. Wher all the faſhions before recited are expreſſely forbidden. Wee beare (ſaith he) that ſome led with ſchiſmaticall ambition, in the diuine miſteries doe conſecrate milke for

wine,

wine: some serue to the people the sacrament of the body moysted in the bloud, as a perfite communion: other offer in the sacramente of the lordes cuppe, the iuice of grapes squysed: some diepe a linnen cloth in the wine, and kepe all the yere. Therefore (saith he) henceforth it shal not be lawful for any in their sacrifice to offer any other thinge, but only the cuppe mixed with water and wine. Gelasius also after him euen as flatly forbad receiuing vnder one kinde: sayinge. We finde that some takinge a portion of the lordes body refuse the cuppe: which, because I know not of what superstition they doe it, either let them take the whole sacramēt, or be kept from the whole. For the diuision of this mistery cannot be without great sacrilege. Here you see that Gelasius doth count it and cal it sacrilege to receiue vnder one kinde: and your sorte contrary to this, affirme it to be Heresie, if a man say the people should receiue vnder both kindes of bread and wyne. If you would rightly haue proued your ministringe to the laytie in one kynde: you shold not haue brought coniectures vppon suche rare

chaunſes, as may ſæme for the tyme to be borne with, rather then alowed: but you ſhould haue ſhewed ſome playne and euident examples, that it was in the primatiue church commonly vſed in celebration of the ſacrament. But that you were neuer able to dw, and ſo was it ſaid in the protestation, that you call the challenge. For herein the whole number of the fathers be againſt you. And that you may not iuſtly ſay, that wee bragge of our empty boxes, that haue the name only, and no ſtuffe in them: I wyll rehearſe and ſhewe you ſome of ỹ mattier, which ſhalbe directly applied to that maladie and diſeaſe, that you haue brought to the right vſe of the lordes holy ſacrament. You hard before rehearſed oute of Iuſtine declaringe the maner of the church of Rome in his time, that both bread and wyne were geuen to companies of the towne and contrey, and the ſame alſo ſente vnto thoſe, that were abſent. Here is

manifeſt-

manifestly declared, that such as were absent, and receiued at home in theyr houses, had both kindes sent vnto them, contrary to your coniecture vpon Tertullian, where (you say) one kinde only is mencioned and therefore receiued. Tertullian and Iustine were both of the church of Rome, and were not in time farre a sunder. Therfore it is like one maner was vsed in bothe theyr ages. B.

The fleash (saith Tertullian him selfe) is fed with the body and bloud, that the soule may be filled of god. He saith not only the body, wherein the bloud also may be vnderstanded: but hee addeth seperately the bloud. Declaringe the maner of Christes sacrament ministred in two sundry partes. Cyprian also speakinge not only of priestes, but of other laye men, that were like to abide persecution and martirdome for Christ, saith in this wise. How doe wee teach and prouoke them to spedde their bloud in confession of Christ, if wee deny them his bloud: for howe make we them meete for the cuppe of mar-

kirdome, if wee do not first by communion admitte them to drinke the cuppe of the lorde:

C. Is not this a playne testimony, what maner of myniſtracion was vſed in Cyprians time? And wyll you then, vpon a ſurmiſe, gather the contrary? If ye rede this father in all places, where he ſpeaketh of the ſacrament: you ſhall finde nothinge more common, then, Bibi ſanguinem Chriſti. How wilte thou (ſaith Ambroſe to Theodoſius the Emperour) with thoſe hands receiue the holy Body of our lorde? How wilte thou be ſo bolde, with thy mouth to be partaker of the lordes blond.

E. This Emperour was a laye man: neyther is it likely, that he receiued any otherwayes, then the other people did at that time. And ſhall wee thinke by a vayne coniecture of the hiſtory of Satirus, that the cuſtome of that time was otherwiſe, becauſe your mocking head could not deuiſe how to cary wyne in a ſtole? and yet they of that time (as ye may perceiue by dipping a linnen cloth in the ſacrament of the bloud) had deuyſed

uyſed which way it might be done. But to our purpoſe. Without confuſion and doubt (ſaith Gregory Nazienzene) eate his body and drinke his bloud, if thou haue any deſire of life in thee. And yet hee ſpeaketh to the people, Oratione. 4. in ſanctum paſcha. Hilari⁹ alſo. li. 8. de trinitate. Theſe thinges (ſaith hee) beinge eaten and dronke make that wee be in Chriſt and Chriſte in vs. Baſile de baptiſmo, Vpon theſe wordes. As often as ye ſhall eate. &c. What profit haue thoſe wordes (ſaith he)? That we eating and drinking may be perpetually mindeful of him that died for vs: and ſo may bee inſtructed in the ſight of god and his Chriſt, of neceſſitie to kepe the doctrine delinered by his Apoſtles. Here, beſide the mencion both of eating and drinkinge, he addeth, of neceſſitie to kepe this doctrine of the lordes ſupper: whiche you in many poyntes, without pricke of conſcience take vppon you to aulter. Prieſtes (ſaith. S. Hieronime vpon Sophon) whiche make the ſacrament and diſtribute the bloud of the lord vnto the people. This man was prieſt in Rome in Ambroſes time: and yet he ſignifieth, that

E. the maner then was to mynister the blond to the people. And shall the history of Saryrus, nothing perteining to the mattier, perswade vs the contrary? What can be moze plaine and expzesly against you, then that Chzisostom hath Hom. 18. in poster. ad corinth? There he saieth, that in this sacramente the pzestes parte, is not better then the peoples. Foz it is not (saith he) as it was in the olde law, where the pzestes had parte and the people parte: neither conlde the people be partaker of that was the pzestes. But nowe it is not so, foz one body and one cuppe is indifferently offered to all. And it is notable that he saieth. All be like worthy to be partakers, neither doth the inferiour differ any thing at all frō the pzest in that matter. Why dw you then (so plainly againste Chzisostome) make difference of dignitie betwéene the pzest and the people? Is not this, which Chzisostom speaketh agaynst, one of the chiefest reasons, that you haue foz the geuynge of one kynde to the people? But S. Paule to Timothie and Titus, declareth other causes

cauſes that ſhoulde make the order of miniſterie honorable: & not to defraude the people of one parte of ỹ ſacrament. Cyprian againe, in the ſame ſermon De lapſis, that you afterward aledge, and the ſame Hyſtorie, ſheweth, that all the companie of lay men and women toke the ſacrament of the Lordes cuppe and dronke of it in order, one after an other. But I feare I ſhal ſeeme to moſte men to commit muche folye, in that I ſtande ſo longe with authorities to proue that thinge, whiche of it ſelfe is moſt manyfeſt: that is, that in the primatiue churche the only maner, in the common celebracion of the ſacrament, was, that all receiued vnder bothe kindes of breade and wyne. Seynge therefore Iuſtine ſaieth, that on ſundaies breade and wine conſecrated were diſtributed to companies of the towne and countrey, ſeynge Gelaſius calleth it ſacrilege to deuide the ſacrament; ſeynge Cyprian counſelleth that

lay

lay men ſhould be admitted to the com-
munion of the Lordes cuppe, and by an
Hyſtorie ſheweth that in his time they
vſed it: ſeynge Chriſoſtome affirmeth
no difference to be betweene the prieſt
and ỳ people in vſe of this ſacramente:
ſeyng all the reſidue of the fathers of al
countreyes and all ages of the primi-
tiue churche agrée to the ſame, were it
not more then willfull blindeneſſe not
to ſe, that holy men at that time in ce-
lebracion of the ſacramente miniſtred
both partes to the people, accordyng to
Chriſtes inſtitucion and the doctrine of
S. Paule to the Corinth: Were it not
almoſte deſperate ſtubburneſſe to per-
ſwade the contrarie to ignorant peo-
ple, and by libelles priuily ſpred to de-
teine the vnlearned in errour? But it
ſtode you vpon to ſay ſomewhat, leaſt
you ſhoulde ſéeme to haue nothynge to
ſay. And yet in very déede it had been
better for the confirmacion of your doc-
trine to haue ſayd nothyng. For then

per-

perhaps such, as of simplicitie depende vpon your authorities, woulde haue thought, that you had had farre better prouision for your defence in so weighty mattiers. Which now, seyng your slender and feeble groundes, will beginne, I doubte not, as they haue the feare of God, to mistrust your dealyng, and more diligently examine the residue of your doctrine. It is not good for them any lenger to walke on other mens feete, nor to be guided by other mens eyes, but them selfe to se what way they go: least their guides, either by ignorance or wilfulnesse, leade them into the pitte of continuall errour.

The third poincte, that you gather out of these testimonies, is reseruacion of the sacrament: which to deny (say you) is extreame impudencie. I thinke you haue not mette with any, whiche haue flatly denied, that in the primatiue churche diuers vsed reseruacion. But it followeth not therevpon, but that a man

Of reseruacion.

man may deny without any impudencie at all, either, that wee haue any testimonie in the worde of God to iustifie it, or, that all the holy fathers did approue it. Or if ye wyll say the contrarie, I wyll not doubte to make the crime of impudencie, that you charge vs withal, to rebounde vpon your self. But you will say, you haue witnesse that it was vsed, and that of good men, whiche is sufficient. Indeede it is sufficient to shew, that it was then vsed: but it is not sufficient to proue, that it must therfore be alwayes vsed: or, that all did well at that time in vsing of it. Oh ye will say, this is your olde maner, so longe as the fathers make with you, you wil admit them: if they seeme to be any thynge agaynst you, ye will reiecte their authoritie. Because, you cõmonly take holde here, and, through this odious report, often vse to stirre mens stomackes agaynst vs: before I answere your reseruacion, I will pro-

What authoritie is to be attributed to the doctours.

test

tell what authoritie we attribute vn-
to the olde fathers. This will I doo not
with my owne woordes, but S. Augu-
stines in his epistle to Hierome. I con-
fesse that I haue learned to attribute this re-
nerẽce and honour only to the canonical scrip-
tures, to beleeue stedfastly without contro-
uersie all, that is written in them. As for o-
ther I so reade them, that, be they neuer so
excellent in great holynes and learnyng: I do
not therfore counte it true, because they were
of that opinion: but because they coulde per-
swade me, either by scripture or good reason,
that it was not against the truth. Here you
may obiecte that men, of such learning,
holinesse, and deuocion, woulde neuer
haue written any suche thynge, if they
had not thought it to be agreeable with
Gods woorde. Ye sir, I thinke they as
good men, were so perswaded: but that
they did leaue in writyng many thyn-
ges, not onely beside the woorde of God,
but also against it, I thynke it is not
vnknowen to you. And that other also
may know it, and therby holde vs ex-
cused

cused, when we do not in all poinctes agree vnto them, I will recite some proufes therof. Clemens Alexand. with Iustine and diuers other taught, that Angels fell from their estate for the carnall loue of earthly women. Whiche doctrine, I thinke, you wil not say riseth of true interpretacion of the scripture. The same Clement, Strom. 2. & 6. writeth, that mens soules are transformed into Angels, and first learne a thousande yeres of other Angels: afterwarde teaching other new transformed Angels, at the length become Archangels. Whiche can not be soundly taken out of the scriptures. Iustine, Lactantius, Iræneus and other wrote, that good men, after the resurrection, shoulde liue a thousande yeres in all ioye before Christe shoulde come to iudgement. And yet is that but a misunderstandynge of the scripture. Tertullian seemeth to attribute a bodily substance to God and in diuers pla-

ces

tes, De trinitate, speaketh dangerously of Christe: for whiche, and like thinges, many would haue had his workes counted Apócrypha. Therfore he doth not alwaies agree with scripture. Cyprian would haue Heretikes to be rebaptised, and speaketh so dangerously of them that are fallen from the faith, that he might seeme to geue some occasion to Nouatians heresie. What shall we say of Origine, in whom be founde so many perilous doctrines, as both I, in this place, am loth to rehearse them, and in the primatiue churche diuers greate learned men woulde haue had his bookes burned for the same. I coulde say the like of diuers other, but that I feare some will maliciously gather, that I rehearse these thynges of purpose, so muche as in me lieth, to deface the authoritie of the holy fathers. Which God is my witnesse, I meane not: but onely to signifie, that, when wee measure their doctrine by Goddes

wordes, or teache not in all poinctes as they did, wee be not so muche to be blamed as that men should counte vs, as you do, to controlle the doctours, and as it were to set them to schoole. For if God hath suffered them to erre in so weightie mattiers as is before mencioned: (although for good cause I haue omitted the greatest) it may be also, that they haue taught amisse in some other lighter thinges, and therfore are to be reade with iudgement, as Augustine counselleth bothe in himselfe and in other. Notwithstandynge we do greatly estéeme the fathers: not only as holy mē indued with singuler grace of God: but also as right good witnesses and strong defendours of the chiefe articles of our faith, at that time, when Sathan indeuoured, partely by cruelte of persecution, partely by infinite numbers of Heresies to deface and extinguishe the same. Therefore who doth not muche honour them, & (when trueth

trueth constreineth) with reuerence go from their opinion, is scantly worthie the name of a christian mā. Neuertheless, I think not ỹ contrary but, if they had seene, what abuses and superstitions woulde haue folowed vpon diuers thynges, that they either taught, or for the state of that time winked at and suffered: vndoubtedly they woulde either haue recanted those thinges, as Augustine did many, or els would haue made a more perfit interpretacion of their mindes. Before the Pelagians heresie beganne to be spredde, S. Augustine so wrote of frée will, as he séemed not to himselfe afterwarde, sufficiently and as the trueth required, to expresse the mere grace of God. Therfore, vpon occasion of that heresie, he writeth more perfitly of that and of predestination, then either the other doctours do, or, then it is to be thought, that himselfe would haue done, if that occasion had not been. So doubteless

both he and many other woulde haue done of diuers thinges now in controuersie: if at that time thay had been brought in question. This much by the way haue I spoken of my opinion in the doctours, so muche as I can, to eschew the malicious reporte, that your sorte is moste readie to spreade of vs in this mattier. Now I wyll returne to reseruation. Wee denie not (as I sayd) that some, in that time, did vse it, as it appereth by your witnes of Ciril. As touchinge whose wordes by you in this place recited, I haue this muche to say: that, as I know the same place is alleaged of diuers other, and therfore I wyl not plainely deny it: so, because that worke of Ciril is not extante, I haue good cause to suspecte it. And so muche the more, for that diuers of your sorte haue alleaged out of the same doctour in his worke Thesaurus, certaine wordes for the supremicie of the Bysshop of Rome, whiche are not

Of reseruation.

D.

there

there to be found. This vniuſt fathe-
ryng of your owne late deuiſed phan-
taſies, vpon the auncient doctours and
writers of the churche, may cauſe vs
iuſtly to ſuſpecte the reſidue of your do-
yng. But be it ſo, that thoſe are Cirils
owne wordes indéede. Wée haue for
that one ſuſpected place a number of
ſounde teſtimonies, that all did not a-
low reſeruacion, nor thinke it accor-
dyng to the worde of God. Origine
vpon the. v. chap. of Leuiticus. The Lord
(ſaith he) deferred not the breade, that he
gaue to his diſciples: ſaying, take and eate:
neither commaunded it to be kepte vntill the
morow. The reſidue of his wordes, vpō
the ſame place, be ſuche, as he ſéemeth
therupon to gather an argument, that
it ſhould not be reſerued. Yee, that
wrote the ſermon De cæna domini in
Cyprian, ſaieth plainely of the ſacra-
ment, Recipitur non includitur. It is re-
ceiued, it is not incloſed or ſhutte vp. Iſychius
vpon Leuiticum, at large declareth,
how that in his time, if the miniſters

and people were not able to eate vp so muche as was consecrated, the residus was bourned, and cõsumed by fier, that it might not be kepte vntill the nexte day. Therfore you may not force vpon vs to receiue reseruacion as a thyng either grounded in scripture or generally alowed by the primatiue churche.

What will you say to your seconde Epistle of *Clement* bysshoppe of Rome.

Let so many holy loues (saith he) be offered vpon the aulter, as may be sufficiently for the people. If so be any shall remaine, let them not be kepte vntil the morow, but, with feare and tremblyng, let the ministers eate it vp.

This was a Bisshoppe of Rome, this was Peters successour, this was (as you say) head of the churche: and yet you heare his appointmente and order taken expressely against reseruation. If ye will not beleeue vs, why do you not beleeue your owne? Will you say, with your testimonie of Ciril, that Origine was madde, that Isychius was madde? Or if ye be not afrayde to say

it

it of them: Will you say that Clement was madde also? Well sir, if ye wyll proue vs impudent or madde for not receiuynge reseruacion: I truste you se, that wée shal haue company in our impudencie and madnesse. But Clements Epistle presseth you harde in sole receiuynge and priuate Masse also, and signifieth that all the ministers receiued together with the people. For, in the wordes before rehearsed, he speaketh of the Masse that was vsed, when that Epistle was made: and yet it willeth you to prepare for the people. Why doo you not folow his authoritie in these poinctes? You will say, as you sayd in the beginning, if the people be absente, and, when the sacramente is prepared, either will not or can not come to receiue, Clement then sayeth not that the priest consecratyng should forbeare, because thother bidden guests will not come. The churche (you will say) did alway profesle a communion,

if any woulde dispose them selfe. I answere. Fyrst, if Clement bad you prepare for the people: Why do you contempne his Cannon, and on the holy day, when a number be present, neither call them, nor prepare for them. If the churche alwayes professed a cõmunion, why haue you one Priest standyng at the aulter alone, with ons singyng cake for himselfe, whiche hee sheweth to the people, to be seene and honoured, and not to be eaten? Where haue you aucthoritie or example for that? Haue you that in the scripture? Haue you that in the doctours? Haue you that in the auncient counsels? If you haue shew it vs, and wee wil, without any more resistence, geeue ouer to you. If you haue not, dreade the wrath of God, for geeuynge the occasion of so muche ill to the symple people.

Secondly, if the people wyl not come, when the sacramente is prepared, the priest alone ought not to communycate

cate. For Paule wylled the Corinthians to tary one for another, and not euery man to presume to eate his owne supper, as I saide before. Then (say you) if the people wil neuer receiue, nor the priest shall euer receiue by occasion of the peoples slacknes. As I haue repeted once or twyse before, so I say nowe againe: that, to proue your case of necessitie, you imagine such an impossibilitee, as cannot lightly happen among a Christian congregation rightly instructed. So that, if some of the people wyll not at conuenient times receiue with the minister: the faute is in the ministers and priestes them selfe, that shold instruct and teach them. Wherfore leaue the imagine of a case welnere vnpossible, and amend your faute of not admonishinge and callinge the people at your priuate Masses.

9. Cap. Answere to Eusebius and Nicene counsaile.

Your nexte proufes are the history of Sirapion in Eusebius lib. 6. ca. vltim: who, lyinge in his death bed, was serued

ued with the sacrament alone. And al-
so the .xii. Canon of Nicene councel,
whiche prouideth also for them that
were in dispayre of life, that they lac-
ked not their necessary viage prouisi-
on. Out of these places also you gather
sole receiuing, and that vnder one kind.

A. These chaunses also, that you here in
this place recite, bee either cases of ne-
cessitie or great difficulty, as your selfe
confesseth: and therfore cannot inferre
any generall maner, that either then
was, or now should be vsed in the com-
mon ministration of the sacramente.

B. But neither the history nor yet the cā-
non speaketh generally of all that lye
in their death bed, but only of one sorte,
that before were restrained from com-
munion, which they called penitentes.
For the maner of the primatiue church
was, if a man had, either in persecuti-
on, forsaken the faith, or otherwyse
greuously offended, that before he could
be receiued to the communion againe,

he

he had a time of penance apointed him: as.3.4.or.5.yeres, more or lesse as the mattier required. If it happened that, before his time of penance was finished, hee were at extremitie of death: then hee should haue the sacrament geuen him, lest he should departe excommunicated, and as one that was not of the church and mistical body of Christ. For this extremitie, whiche then was very common and often, to satisfie mens weake consciences, they were, in the primatiue church, driuen almost of necessitie, both to suche kinde of sole receiuinge, and also reseruinge of the sacrament. Of this sorte was that Sirapion, that you speake of. Of this sort doth that twelfe cannon speake, as it may appeare in the other goinge before. Now, in this necessitie and extremitie, if they admitted sole receiuynge: Is it a proufe that they vsed it in the common celebration of the sacrament, as you do? By as good reason you may

proue

proue, oute of the same history, that it were no abuse, to haue boyes and chyldren to minister the sacramente commonly: because, in that extremitie, Sirapions boye delyuered him the sacrament, which the preest sent. Surely in this your maner of defendynge priuate Masse, wherein you shew your selfe to be able to bringe nothing for the maintenance therof, but only extraordynary chanses in extremitie and necessitie, you dow much bewray the euyl vse of it: and manifestly declare, yea and as it weare protestæ, that in dæde it is euel and without all authoritie or example of the primatiue churche, if you bee not dryuen to it by necessitie and lacke of communicants. You wyll reply perhappes and say, by these examples it may appeare that company in receyuinge is not of necessitie, or if it had ben they would not haue vsed the contrary. Yes sir, necessitie and extremitie may cause some kinde of gods commaundements

mentes at times to be omitted, and yet out of necessitie the same commaundementes ought necessarely to bee obserued and kepte. The Iewes were commaunded on the Sabboth day to dw no bodely or toylinge worke. Neuertheless sometimes we rede, that, by necessitie of there enemies constreined, they kept warre and fought on the Sabboth day. Yet can you not say but that commaundement was necessary. I sayd the like before of baptisme: and the same must I say in the lordes supper: that a case of necessitie may perhappes for a time, alter some necessary parte of it: and yet not bee taken for any generall rule. Therfore if ye wyll receiue alone in your Masse, or minister vnder one kinde: you must neuer dw it but in extremitie: otherwyse your prouses helpe you nothinge at all. Yea but in the history of Sirapion but one kinde is mencioned, and reseruation manifestly appeareth in that it was so ready to bee

delue-

delyuered to the messanger. If in theyr reseruation (which they vsed for cases of extremitie) they did kæpe only tone kinde, that is not to bs taken for a perpetual rule in the celebration of the sacrament, as I haue dyuers tymes rehearsed: especially seinge all the doctours, when they spake of the common receiuinge, signifie, as I haue before declared, that, accordinge to Christes institution and doctrine of the Apostles, they vsed both bread and wine.

A. All be it I haue hetherto so aunswered you, as I may seme to graunt your gathering of ministringe vnder one kinde vpon this place of Eusebius: I may not omitte to aduertise you, that you pieke more oute of that place, then by the wordes ye are able to iustifie. For in deede the wordes sæmeth more to make against you, then with you. Parum Eucharistiæ (inquit) puero dedit, iussitq; vt id infunderet & in os senis instillaret. He gaue to the boy a small portion of

of the ſacrament of thankes geuing, and bad hym ſtiepe or ſoke it, and power it ſoftly into the olde mans mouth. Here note you that, Euchariſtia, comprehendeth both bread and wine, by the witnes of Iuſtine in his apologie. Where, after hee hathe shewed, that both bread and the cuppe ouer whiche thankes were geuen was diſtributed to all preſente, hée addeth: Hoc alimentum apud nos vocatur Euchariſtia. This nouriſhment is called the ſacrament of thankes geuinge. Wherefore the prieſt in this place gaue to the boy a ſmal portion of both partes: and, becauſe the ſicke and feeble man, who had lyen thre dayes ſpeachleſſe, was not able to receiue bread dre, he willed the boy ſo to ſoke the ſame in the wine, as he might power both, ſoftly into the olde mans mouth, and ſo hée did. That it was this, the wordes infudit and inſtillauit doth declare: whiche could not bee done without lycour. Neither is it likely that the prieſte would wyll the boy

boye to soke the sacramente consecrated in a licquor not consecrated: And especially if he were of your opinion in transubstantiacion. This may you se by your owne place, that in reseruation they vsed often to kepe bothe kyndes: Which might wel stand with the maner of that time, wherin they did euery day communicate: so that the wine also might well tary vntil the next day.

10. Cap. Answer to the. xiiii. Cannon of Nicene counsell.

The xiiii. cānon of Nicene councel in no sence doth proue your sole receiuinge, as you would haue it seeme to do. It appointeth who should minister, and in what order they should receiue: firste the bysshop, then the preestes, after the deacons, and so forthe other that dyd communicate. This order take by that holy counsaile maketh so plainly against the manner of your priuate Masse, as I assure you, I merualle, that you coulde for shame alledge it. Who seeth not by this testimony that all the ministers vsed commonly to re-

ceiue together with the bysshop beynge
present: Here was not my lorde at the
high aulter, and the residew of hys
chaplaines and prestes in sundry cha-
pels celebrating by them selfe: but all
receiued together deacons and all: that
it might appere to bee a heauenly feast
or supper, and not a worke or sacrifice
to be done of one to the behouse and be-
nefite of a number, that stande by and
loke on. The councel speaketh not here
in this poynte of any extraordinary
chaunce, as it doeth in that parte that
you alledge, but of the common ordy-
nary maner which by the authority of
the same councell was apointed to bee
vsed in the church. If we had lacked te-
stimonyes for the trueth againste pry-
uate Masse: wee had bene muche behol-
dinge to you, for puttinge vs in minde
of this place. I thinke, such as fauour
your assertion, wyl smally thanke you
for bringing in this councel. But than-
ked be god, that you are driuen so much

to your shiftes, as you cannot mayn-teine falshodde, but that you are con-streined withal, to promote the trueth. Where you say that deacons, in the ab-sence of the byshop and prieستes, might them selfe take forth the sacrament and eate: there appereth an extraordinary case, as was in Sirapions boye minis-tringe. But yet it saith not Ipse pro-ferat & edat. Which would haue made gayly with you: but, Ipsi proferant & edant. Wherfore here is no cloke at all to couer your priuate Masse or sole re-ceiuinge, but all expressely againste it. For, albeit there be no lay people here mencioned to receiue, yet you vnder-stande all the ministers receiued toge-ther. Notwithstanding this place pro-ueth not, but that the people at the same time vsed to receiue with the mi-nisters. For the byshop, prieستes, dea-cons, with the residewe of the clergie and the people also communicated all together at one time. But for orders

sake

sake the prieſtes and clergy ſtode toge-
ther, and the lay people alſo by them
ſelfe, and receiued after the clergie.
Therfore ſhal you ſometime reade that
certaine of the clergy for punishment,
as it were diſgraded, were reiecti in
laicam communionem, that is, inioy-
ned to ſtand with the lay people at the
communion. In handling of this place, A.
where as in deede all the argumentes
that you haue brought are nothing but
withinges of extraordinary caſes, yet,
as though you had great ſtore of ſtrong
and vnainciblepproffes, and ſuch as no
man can ſtande againſte, you woulde
ſeeme to yelde vnto vs, of your owne
righte: and, vppon a confidence of your
cauſe, as it were to geue vs an argu-
ment, that you could wringe out of this
canon, for receiuinge vnder one kinde.
In deede ſuche bee the reſidew of your
wreaſtinges, and therfore you mighte
haue placed this amonge them as one
of the chiefe. By the like argument, yea

and better to, you may proue, out of the same place, that priestes also receiued but only the body and not the blood: because it saith, Corpus christi porrigant, and mencioneth not, Sanguinem The like you shall reade in many places of the olde fathers, where one part only is mencioned when they speake of the priestes receiuinge. And yet bothe are vnderstanded. If you wil vpon this gather, that deacons vsed but one kind: I wil inferre vpon the same place, that priestes also vsed the like maner. But a reasonable man wyll easely conceiue that in speakinge of one parte, both is vnderstanded. For in the actes of the Apostles the whole celebration of the sacrament is termed breakinge of breade: wherby we must not gather that Apostels vsed only bread in ministration of the lordes supper. I meruaile why you make suche courtesy to recite this for a proufe of one kinde then vsed, seynge the best of your collections for this mat-

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ter be euen of the same sorte. Is not your coniecture out of Tertullian, Cyprian, Ambrose, euen in the same maner gathered? For that they seeme to mention but the one parte onely? And yet you make such a bragge vpon them as you count all such to lacke discretion as wil not by and by without contradiction yelde vnto them, and acknowledge them vnuincible. In deede it standeth you vpon, seinge your proufes are of them selfe so slender, somewhat to helpe them with stoute wordes: that men may bee almost afrayde to doubte of them. You obiecte to vs that we dalley, when wee presse you with the wordes of Christes institution: Accipite, manducate, bibite, diuidite: and yet you wyl vrge the words of the fathers, as though euery sillable in them were in like maner to be scanned as the wordes of the bible, written wholly by the inspiration of the holy ghost. But in deede you declare of what authoritie B.

you coumpt Christes wordes, that esteeme it a dalleinge to repete often his commaundementes. Did Cyprian thinke you, dally, when, in one Epistle, to Cecilius, hee doth well nere. xx. times repete and beate vpon this: that the sacrament is to bee ministred in no other maner then Christe him selfe did vse it? Did hee dally when hee presed vpon the matter in this wise: If in that sacrifice, that is Christe him selfe, none but Christ is to bee followed: then must wee obey and do that Christ did, and willed to be done. When as he in his gospel saith, if you do that I byd you, then I call you not seruantes but frendes. And that Christ is only to be heard, his father witnesseth from heauen saynge. This is my deare beloued sonne, hym you must heare. wherfore if onely Christ is to be heard, we must not geue care what other dyd before, but what Christ did before all. Neyther must wee follow mens custome but gods trueth: seinge he saith by his prophet, in vaine they worship me teachinge mens tradicions and doctrines. And againe, the lorde sayth in the gospell, you reiecte my commaundmente for your owne tradition. And in another

place,

place, be, that breaketh one of these least commaundements and so teacheth, shall be called least in the kingdome of god. If then it be not leefull to alter one of the leaste commaundements: how much lesse may we alter so great and weightie commaundements, as these are, so nigh touchinge the sacrament of the lordes passion and our redemption: or to tourne them to any other purpose, by mans tradition, then the lorde ordeined them. These are not my sayinges, but worde by worde as they lie in that holy father: and wyl you say that hee cauilleth or dalieth, when hee this vrgeth Christes institution to bee kepte: and would haue nothinge therin to be altered for any cause, that man coulde deuise? The matter, that hee wrate againste, was of no more effecte, then these are of sole receiuinge and ministring one parte of the sacrament: and yet is he so earnest, as you see, with a greate number of wordes mo to the same purpose. Thinke you not, they could haue brought for the vse of water only the examples of holy men, and also goodly considerations in appe-

rance: Yes certainly that; and it is to be gathered in Cyprian that such were alleaged. But hee crieth still we must folow Christ, and do as he did, and no otherwise. The trueth is therefore of this your cauilling, that Christes wordes and institution is so flat agaynste you, as you haue no other shifte to escape, but either, so to imminishe and debase the weight of Christes commaundements, as they may appere but indifferent counsailes: or so to amplifie and extoll the churches power, that the same, vppon gaily deuised considerations, may aulter and take away those thinges, that hee hath apointed to bee vsed. Remember how earnest you haue ben in magnifynge your owne traditions. As, that the sacramente can be consecrated after no other facion, then you haue set forth in your masse. In that the leauinge away of one vestiment, albe, tunicle, stole, the omitting of one kneelinge, crossinge, or other like

gesture,

geſture, is coumpted a heinous matter. And ſhal it then be eſteemed a cauilling or daleing, preciſely to require the ſame to be vſed accordinge to the maner by Chriſte the auchour, taught and ſet forth in the holy Euangeliſtes? This is it that Chriſte ſayd to the Phariſies, that they magnified theyr owne traditions, and left vndone gods commaundementes. Repete you as ofte as you liſte againſt vs, that we cauille when we vrge Chriſtes inſtitution: and you ſhall heare as ofte at our hande, that you worſhyp god in vaine with your traditions: when you departe from his holy worde.

As touchinge the hiſtory that you re- 11. Cap. Inſwer to Cyprian De lapſis.
cite oute of Cyprian, De lapſis: you make mee doubt, of dyuers thinges, which I ſhold thinke moſt true: either, that you had not ſeene the place your ſelfe, but as you found it peecemeale reciſed of ſome other, ſo to haue vſed it: Or els, that you thought vs ſo vnſkil-

ful and negligent, as we neither knew the place, nor would seeke to examine it: Or lastly, that of purpose you dyd abuse the simplicitie and ignorance of them, that you conueighed your writinge vnto: which commonly beleue all that you say without examination: and therfore dw you alledge for your selfe, that maketh expresselye against you, if ỹ place be red: which in Cyprian is in this wise. The childe beinge among the holy company, was not able to abide our suffrages and prayers: but the ignorāt soule in the simple and ponge yeares, sometime with weepinge and cryinge did sterike: sometime with trouble and anguysshe of minde tossed hether and thether: and as it were by a tourmentour constreininge it, by such meanes as it coulde, dyd confesse the gilte of the facte, (meaninge the eatinge of the Idolle offeringe) And, when the residew of the celebration was ended, the deacon began to offer the cuppe to them, that were present; and after other had receiued and the childes course was come: the babe, as it weare by-institucion of god, tourned away the face, held the mouth and lippes together, and refused the cuppe. Yet the dea-

con

con continued, and, although the infant stry-
ued againste it, poured some of the sacrament
of the lordes bloud into her mouth. Then fo-
lowed pexing and vomiting. &c. Here were
gathered together with Cyprian, not
priestes only but lay men, women, and
Children also: and you see the cuppe of
oure Lordes bloud was offered to all,
and all dranke in order withoute
exception. Neyther is heare any
thinge, that by coniecture can leade a
man to thinke otherwyse, but that
this was the common maner then vsed.
How than can you gather by the extra-
ordinarie chaunce, whiche you recited
before out of the same Tertullian and
Cyprian, that the laytie then vsed to
receiue the one kinde of breade onely:
whereas this place, brought by your
selfe, sheweth, that, in celebracion, they
vsed the cuppe also. The childe you say
in this hystorie receiued but wine only,
and so one kinde. That you make pro-
bable, because the childe, that had
receiued the Idolle offeryng, was not

vered

vexed, before the Deacon gaue hir the wyne. But this reason is plaine against Cyprians wordes: who saieth, the childe was wonderfully vexed, so sone as they began to pray. Therfore, by this place, you can no more gather, that the childe receiued only wine, then Cyprian him selfe and the residue of the company. But if it were so, is it not moste euidente, that it was, either because the childe was so yonge, that it coulde not, or so troubled, that it would not take the sacramente of the body? And so at that time did of necessitie, whiche otherwise he woulde not haue done. Why, ye will say, my purpose was to proue no more, but that in necessitie one kinde might be vsed. Although I should graunte you that, yet it foloweth not but at other times of necessitie both partes of the sacrament should be taken. For, I haue diuers times said, that necessitie hath no law: and may cause a commaundemente of

God

God to be omitted: whiche, out of that extremitie ought of necessitie to be kept vnderpaine of Gods displeasure. By this Hystorie, it is playne, how necessarie that time did thinke it, that all present should communicate with the ministers. Seyng the Deacon woulde not suffer so muche as the litle Infant to go without some parte: althoughe she striued against him, and scantely coulde force hir to take it. This maketh against the fashion of your priuate Masse: Where, not Infants and childchildren, but other ministers and the residue of all the congregacion stande lokyng on, and no man receiueth, nor is prouided for, but onely one priest, that consecrateth and receiueth all him selfe. Your handlynge of this place of Cyprian, may be a sufficient prouke to all men, how soundly and truly you interprete other mens writinges, and how sincerely you iudge of them, that is, by violence as it were to streine them

them to say that whiche they neuer ment. In like maner you dow a litle after in Luther and Melanchon, saying that they compte it a thing indifferent to communicate the laye people vnder one kinde: and that a generall counsel may take ozder in it as a thynge of no necessitie. Sir it had been plaine and sounde dealing, that you shuld haue recited some place wher they had so said: but that ye were not able to dow. For any man that hath ben conuersante in their wozkes, may right well iudge that it is not so. I wil not trouble you with loking on many places. There is a litle treatise of Melanchons intituled De vsu integri sacramẽti: in which ye shall finde diuers argumentes concludyng the necessitie of bothe kindes, and that they sinne and greuously offende, that doo restraine the people from one parte of the sacrament. But I perceiue this is your cõmon fashion, to make Doctours & wziters to speake

what

whatsoeuer you woulde haue them to speake.

Now sir, if ye haue no better prouses and testimonies oute of the holy scriptures and olde fathers, then these whiche ye haue in this your Apologie alledged: I assure you, the challenge, that before was made, may iustly be againe repeted. And, it may be sayde to you, that you haue out of the scripture nor sillable nor tittle: out of the auncient doctours nor sentence nor halfe sentence, that doeth direatly proue eyther your priuate masse or communion vnder one kinde to the laitie. For all, that here you haue vttered, be nothinge but wrythed coniectures vpon cases extraordinary, and shiftes of extremitie, to proue a continual or general rule to bee obserued in the church of Christe, contrary to the example and order by hym selfe apointed. Wherefore there is no cause, that you should so confidently conclude, as though you had profoundly 12. Cap. A.

ly proued the matter, and geuen vs, as you say, an occasiō to discusse and more curiously to examine the residew of our doctrines. Thinke you not but the meanest of a great number in this realme (although they seeme but babes and children to you) haue knowen a greate deale more, then you haue heare alledged: and could haue spoken better for you, then you haue yet for your selfe. And yet, when they had all said, it had ben nothinge in comparison of the very trueth. B. It is but a toyletie in you that ye dow so rolle vp the names of doctours: sayinge, Tertullian is agaynste you, Cyprian is against you, Eusebius is againste you. &c. As though you had alleaged oute of euery one of them a number of testimonies for the declaration of their mindes: whereas you haue brought out of them all but a fewe bie sentences, of whyche, the more parte make nothinge againste vs, and some expressely with vs. C. These be the titles

of

of the emptie boxes that you dw vse to bragge vpon. But as you wil say, your boxes are not altogether emptie: so wil I answere, they haue but little good stuffe in them: and some of them conteine medicines contrary to the dyseases, that they are applied vnto: whiche is the parte neither of good phisition nor true Apothecary. A good phisition, when the body is troubled with diuers diseases, will so indeuour to cure and heale the tone, that hée dw not exasperate and hurt the tother. But you, by Chrisostome, Cyprian, and Nicene counsel, in such sorte helpe reseruation: as, by the same, you cléane marre your priuate masses, and ministringe vnder one kinde to the laytie. Neither wyl I euer thinke, that the best and greatest learned of your clergy can bringe much better stuffe oute of theyr store of the doctours, then you haue done. Wherefore theyr bondes of recognisance and possession of the trueth (as you sai) hath

ben faire clokes for them to holde their peace, where as in dede they haue in these poinctes or litle or nothing to say for them selfe. And surely, if I had ben of your sorte, I would haue wyshed, that you also had ben bounde in recognisance, if that would haue stayed you from wrytinge. For both your reasons and authorities by you vttered, though they seme to your selfe neuer so strog, doth rather bewray your parte, then pithely defend it. But if you and yours had neuer so greate store of armour, prouision and furniture, as to the terrour of men, you would pretende to haue: yet ye shold neuer be able to beare downe the manifest trueth, so euidently apperinge in the wordes of Christes institution, nor the wytnesses of the primatiue churche agreinge with the same. Therefore the thunderinge in of the authoritie of the holy catholike church, the prescription of .xv. C. yeres, the consent of moste parts of Christendome,

Answere to the argumente of multitude, continuance of time, &c

dome, the holines and learninge of so many godly fathers, as hath bẽn these .iv. C. yeres, the age and slender learninge of those that stande against you, doth nothinge at all either feare vs or moue vs to suspect that doctrine, which, by Christes authoritie and witnesse of the Apostles, wée know to be trewe. We haue ben accustomed of longe time to those vaine voices. Wée sée they all be either manifestly false, or at the least of small effecte. These are the mystes, which you haue alway cast before the eies of the simple and ignorant, as it were to blinde and amase them: to the ende, that either they may not sée the trueth, when it is brought to them: or, if they sée it, to make them suspecte it, when they heare that .xv. C. yeares the more parte of the worlde haue bene of contrary opinion. But this is euidently false, that you say. For .600. yere after Christe & more, these doctrines were neuer heard of in the church, much lesse

receiued and alowed. Yea and in the time folowynge, neither dyd they so sone take place, as you would haue them seeme to do: and when they were rooted, god stered vp from time to time diuers in all ages, that reproued them. Therefore you cannot iustly bragge of quiet possession so longe time. But by your spirituall powers, that occupied the place of the church, suche men were disgraced, and their doctrine and bokes abolished, and, so much as might be, brought oute of memory. And on the contrary parte, by pernicious flatterers, the workes of auncient fathers corrupted, other new workes and Epistles forged in their name: that by this meanes your doctrine, whiche is but newe in dede in comparyson of trueth, might haue a face or visarde of antiquitie, thereby the soner to creepe into mens consciences. Shal we thinke that your Donation of Constantine, and a number of Epistles, attributed to

the

the auncient bishops of Rome, be their true monuments? Doth not the barbarousnes of the stile, the repugnancie to the histories & writers of that time, the vnfitte wresting of places of holy scripture so euidently appeare in them, as a childe almoste may perceiue them to be forged, and not to agre with the spirite of the primatiue churche? Be not your selues ashamed of ỹ counterfaite Donation of Constantine, wherwith the sée of Rome a longe time blinded the princes of the earth, and made them almoste slaues vnto it? Be not there a number of places in your decrées fathered vpon the olde doctours, whiche eyther be not in them at all, or els otherwise then they be there recited? And, shal we thinke then, that truth hath ben so longe on your parte: when forgeing and falshodde hath moste maintained your doctrine? Adde to this, that Grece, and all the East churches neuer receiued priuate Masse, commu-

nion vnder one kinde, prohibicion of mariage in prieſtes, purgatory, the ſupremacie of Rome, nor a number moe of your errours. Yea and at this daye thinke and do contrary to you in thoſe thinges. And wyll you then ſo falſely beare men in hand that the whole churche was alwaye of your opinion? But be it ſo, that the moſte part of chriſtendome. ir. C. yeres hathe taught as you do. Is that a ſufficient argument to reiecte a doctrine euident by the worde of god? May not all chriſtianitie be cleane defaced, if ſuch argumentꝫ of continuance of time and multitude of perſons ſhould be rules to gouerne mens conſciences? Might not the gentiles haue alledged the like againſte the Apoſtles and their ſucceſſours? Might not they haue ſaide, and ſaide more truly then you, that the worſhipping of their gods had continued, not hundreds, but thouſande of yeares: that the whole worlde helde with them: that the wiſe and pro-

found

found learned Philosophers defended their doctrine: that the Apostles were but new heretikes, Idcotes and vnlearned persons: that their doctrine came from the dotinge people of the Iewes: that the gods declared their dysplea-sure and indignations against the new teachinge of Christ, with seditions, tumultes, warres, plagues, dearthes, tempestious weatheringes, and suche like: Might not the Israelites haue cõted greate folly in the house of Juda, that they would swarue from theim in worshippinge of god: seinge they were tenne partes to one: Might not the priestes in the olde lawe, yea dyd they not alledge against the prophetes, continuance of time and multitude of doctours, priestes and Rabins: Were they not hundredes to one poore Micheas: Did they not the like in Christes time: Did they not beate vpon the longe continuance of Moyses law: whiche, they saide, he came to destroy: Did they not

deface

deface him for his age, his birth, hys maner of life: and for that he taught otherwise then a number of the godly, wise, and holy pharisies: which in those daies had as great opinion of holynes of life, and dæpe learning, as the best of your religious monkes or obseruant friers. Might not the Turkes for continuance and multitude, make a gaye face for the confirmation of Machomets law: Might not they say, that it hath continued. x. c. yeres, yea and that with great successe and prosperitie, as it had bene by a singuler prouidence of god: May they not say and to truly affirme, that they haue. x. for one Christian: May they not say, that it is not likely, that god would suffer suche a number of nations and coūtreis to erre so many hundred yeres: Haue they not in many partes of their religion suche apparant deuotion, as they may shame vs christian men: And yet is all moste euidently false, and gods trueth remaineth

neth ſtedfaſt: although it binde it ſelfe neither to continuance of time, nor to perſon, to place, to number, to this colour of life or to that in iudgement of the world: but is gouerned by his diuine & inſcrutable prouidence. Wherfore theſe reaſons make no more for you and againſte vs: then they did for the Iſraelites, againſt the Iewes: for the prieſtes, againſte the prophetes: for the Iewes and gentiles, againſt Chriſt and his Apoſtles: for the Turkes, againſt vs Chriſtians at this day. Yea but, you will ſay, the holy catholike churche of Chriſte teacheth otherwiſe, whiche is the witneſſe of trueth, and cannot erre: eſpecially in thoſe thinges that appertaine vnto our faith. For Chriſt hath promiſed, that he will neuer forſake his church vnto the ende of the world, but guide it with his ſpirite. And his ſpirite is not the ſpirite of errour, ignorance or darkenes, but of trueth, wiſedome, and light. Wherfore

To their obiection of the churches auctoritie.

none can forsake the guidinge and instruction of our holy mother the church, without manifest perill of their owne soules, and such as they doo leade from the church. In deede this accusation is greuous, and may not lightly be passed of mee, although you staie not longe vpon it. This is that you feare mens consciences withall. This is it that in deede maketh many to stagger in receiuinge the trueth: when they heare you continually beate vppon the name of your holy mother the churche, and in woordes claime that to you, whiche verely and in deede is not in you. For all be not the sonnes of Abraham, that bragge and auante that they came of Abrahams stocke: All be not the people of god, that say, they bee the people of god: All be not Israelites, that discended of Israel: All be not Christian men in deede, that name them selfe Christians. I will therfore in few woordes declare what the church is, and howe we

may,

may, if we take not good héede, be deceiued by the name of the churche, takinge the church of Antichriſt, for the true and right churche of Chriſte.

Firſt, how neceſſarie indæde it is for a chriſtian man to beléeue the faieth of the holy church, it may by this appere, that to be borne to euerlaſtyng life and ſaluacion, to be made the ſonne of God and heire of the kyngdom of heauen, of neceſſitie wée muſt be conceiued in the wombe of the churche of Chriſte, and, as it were, foſtred vp in hir lappe. For ſhe is the mother of all thoſe, that are the true children of God: And in hir cuſtodie Chriſte hath lefte the treaſure of his grace, by hir miniſtery to be beſtowed amonge his people. Therfore if wée couitte to haue entrance into the kyngdome of God, and be partakers of the graces and promiſſes of Chriſte, I confeſſe wée muſt remaine in the faith of his holy churche. But what is this churche, or how may it be knowen?

For

What the churche is and whether it may erre.

Forsoth the scripture speaketh of the churche of Christe two waies. Sometime as it is indéede before God, & not knowen alway to mans iudgemente. Into this church none be receiued, but onely the children of grace and adoption, and the very members of Christe by sanctifyng of the holy ghost. This church doth not comprehend only holy men and saiuctes liuyng on the earth, but all the electe from the beginnynge of the worlde. This churche is the piller of truth, that neuer continueth in errour. This churche is neuer forsaken of the spirite of God. This is the holy communion of saincts that in our Créede wée professe and acknowledge. But this church, as after shall appere, doth not alwaies flowrish in sight of the worlde. Sometime the churche is taken for the vniuersal multitude of al those, whiche, beyng dispersed through the worlde, acknowledge one Christe, and, beyng through baptisme admitted

into

into the same, by the vse of the Lordes supper openly professe the vnitie therof in doctrine and charitie. Sometime the churche is taken for the multitude of those that beare rule in the churche. This churche is resembled to a nette, whiche caste into the sea, bringeth vp both good and badde. It is resembled to a feilde, that hath not only pure corne, but also Cockle, Darnell, and other weedes. And as we often se, that good corne in some grounds is so choked vp, and ouer runne with weedes, as the good graine may hardly be descerned, for that the weeds beare the chief rule: Euen so in this churche the euill and corrupted doth sometime beare downe the better sorte, that a man can hardly iudge, whiche be the true members of the churche, whiche are not. This churche therfore, for the most number, may be milled, and in many thinges stray out of the way. This church may erre, and not continually abide in pure

and

and vncorrupte worshippyng of God, as I wil now with good prouffe farther declare vnto you. God hath had this his externall churche from the beginnyng of the worlde, instructed by his holy worde, instructed by his Patriarkes and Prophetes, instructed by his apointed law and ceremonies: and so continued till the commyng of his dere sonne Iesus Christe. This churche he called his spouse, his tabernacle, his priuie garden, his loued citie, his elect and chosen vineyard. But did it alway continue in flourishyng estate? Did it alway in like maner retaine the truth of Gods worde, that it was taught in the beginnyng? Did it alway cherish and mainteine suche ministers, as God sent from time to time into it, to redresse and reforme his law accordyng to his holy will? In what state was this churche in Noes time, when. viii. onely were saued? In what state was it, when ỹ. x. Tribes forsoke the right

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worshippyng of God, and lefte onely the Tribe of Juda: In what state was it afterwarde, when ỹ same one Tribe of Juda vnder diuers kinges fell to Idolatrie: In what state was it, when Elias pitifully complained, that he onely was lefte, and all other were departed from God: Where was the externall face of the church at that time: In what state was it when Esaias, Ieremie, Ezechiel, and al the Prophetes of God were persecuted & put to death: I pray you was not Iurie then called the people of God: Had they not at that time the lawe of God: Did not they vse his ceremonies: Did not they bragge and make their auaunte that they coulde not erre: that the trueth coulde not departe from the mouthe of their priestes and doctours: that they had the temple of God, the temple of God: Yes certainely they had euen then the law of God. They had euen then the sacramentes and ceremonies by God appointed

appointed: or els the Prophetes would neuer haue vsed their temple or companie of their praiers and ceremonies. Yet how miserably the law of God and his sacramentes were corrupted among them, it appereth by that Esay sayeth: The siluer of the people of God is tourned into drosse. How they interteined the messengers, that God sente to reforme his law, it is euidente in this, that all the Prophetes were slayne amonge them. This externall churche then did erre, this erternall churche refused the trueth of Gods law. This externall churche did persecute the Prophetes. And yet did not the Prophetes thinke, that they coulde caste them out of his true churche, or make them not true members of his people, to whiche the promisses were made. Neither did the Prophetes for that cause cease to call for a redresse of the pure law and ceremonies of God, and worshipyng him accordyng to his holy worde. They did

not

not refraine to tel euen thoſe, that ſaid they were the choſen people of god, the eleate vineyarde of God, the citie and habitacion of God, that they had forſaken the law of God, that they folowed their owne deuiſes, that they worſhipped God in vayne with their owne tradicions. And therfore that he would not acknowledge them any more for his people: that he woulde ſette his vineyarde open to ſpoile: that he would bringe his owne citie into thraldome and captiuitie. After the captiuitie of Babilon, when the ſame churche was reſtored, and his people taught by aduerſitie to reforme the law, and receiue againe the right worſhippinge of god apointed in his worde: it continued not many yeares, but that it was agayne corrupted horribly, and led farre out of the way, folowinge againe their owne phantaſies. For when Chriſt him ſelfe came, for whoſe cauſe God had ſo preſerued that people, they ſayd, that they

had Moyses lawe, that they were the
seede of Abraham, that they were the
chosen people and true churche of God:
that he wente aboute to take away the
lawe and destroy the temple, and for
that cause did they put him to death.
In like maner did they vse ỹ Apostles.
They reproued their doctrine as vaine
and phantasticall: they caste them out
of their Synagoges as Schismatikes
and Heretikes. Yea and, when they
did this, they had in face of the worlde
those thynges, wherin the churche is
compted to consiste. They had doctrine
out of the law of God. They had the
ministerie of the same by their Priests
and Doctours. They had the sacrament
of circumcision as the couenant, wher-
by they were admitted as the people of
God. They had the other ceremonies,
wherin they were practised to the con-
firmacion of the same. They had the
counsels wherby the condẽpned Christ,
wherin they condempned the Apostles

and

and refused their doctrine. They blamed their predicessours, for that they had killed the Prophetes: and yet they persecuted Christe and his Apostels. Shal we thinke therfore, that the Apostles were not of the church? or rather shal we iudge, that they, which haue the gouernemente of the law and sacramentes, and to the world haue the face and name of the churche, may so fowly erre, as they may refuse the true doctrine of gods lawe, and persecute the ministers and setters forth of the same? There lacked not gods promisses amonge the Iewes. There lacked not succession of bishops and prestes. There lacked not opinion of great holinesse and austeritie of life. There lacked not great skil and knowledge of the law of god: And yet is it moste euident that they erred: that they refused the trueth. that vnder the name and gay shewe of the church, in very deede they persecuted the church. Why shal we not thinke

that the like may bee in this time? Yea why should wee not surely perswade our selues, by the course of gods doinges, and by the testimonies of holy scripture, that the like is now in this our time. Our sauiour Christ and hys Apostles haue left warning abundantly, that it would bee so in his churche, and especially towarde the ende of the worlde. Christe him selfe prophecied that desolacion should stand in the holy place: that is, in the churche. Saint Paule witnesseth that Antichrist shold sit in the temple of god, that is, in the church. Where it is also signified, not that he should be an abieate in the churche, but a power auantinge him selfe aboue the name of god. Peter saieth, that in the church should bee maisters and teachers of lies. Paule affirmeth for suretie, that, in the latter dayes, suche shall come, as shall geue eare to doctrine of the dyuel, forbidding to mary and eate suche meates, as god had

created

treated to bée taken with thankes geuinge. Theſe thinges were prophecied to come, not amonge Turkes and Saraſens, not amonge Infidels and Paganes, but in the temple of god, in the church of god, in the ſocietie of them that did profeſſe Chriſt. We haue therfore great cauſe to marke the working of god, by the example of the old church amonge the Iewes. Wee ſée that the Prophetes were firſte vexed by thoſe, that bare the name of the churche, and ſhold haue moſt gladly receiued them. We ſée that in Chriſtes time and the Apoſtles, not the Gentils firſt refuſed the comfortable tidinges of the goſpel, but they that called them ſelfe the people of god, and had amonge them the cuſtodie of his lawe and ceremonies. Euen in like maner we haue to thinke that he wyll doo in this time, ſeinge hée hath of the ſame forewarned vs. For euen as the olde lawe and religion of the Iewes was a ſhadow and paterne

of the true relygion brought in by Chriſt: ſo the ſtate and maner of that church may well reſemble the ſtate of Chriſtes church in the latter time. As the olde church therefore towarde the ende did forſake the lawe and right vſe of gods ceremonies, and, beinge deuyded in ſundry ſectes, deuiſed new worſhippinges accordinge to theyr owne phantaſies: in ſo muche that, for the maintenãce therof, they refuſed Chriſt and his Apoſtles: So in like maner may wee iuſtly thinke, that the church, after Chriſt towarde the ende of the world, ſhall departe from the trueth of Gods worde, & right miniſtration of his ſacramentes, cleauinge to theyr owne interpretacions: & beinge deuided in ſundry ſectes of religion, for the defence of the ſame, ſhal refuſe and caſt out of the church ſuch, as god will ſende to renew the trueth of his holy word and goſpel. Wherfore it ought to comfort and confirme vs, and cauſe vs to thinke, that

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wée be in déede in the churche, rather then to feare vs: seinge they, that in the pompe and glorious face of the worlde séeme to haue the gouernmente of the churche, doth refuse vs and take vs to bee none of the churth. For suche they were alwaies, that from the beginnynge refused and oppressed the trueth: Such they were, that vered the Prophetes: Such they were, that refused Christ: Such they were, that persecuted his Apostels. Here perhappes some curious conscience wil be pricked, and thinke it is not likely, that god of his great mercy would suffer his churche and so great a number of people to erre so many hundred yeares. But wée must beware, how by oure reason of likelihoode, wée enter into gods iudgement and vnscrutable prouidence. We must thinke of him, as the course of his doinges sheweth vs. Wée must thinke of him, as his holy worde teacheth vs. Wée must not thinke of him, as oure

fonde reason wyll leade vs. Is it not merueilous, thinke you, and to oure iudgement vnscrutable, that thousands of yeres hee suffered all the nations of the earth to bee noselled in Idolatry, and opened his knowledge to only one little people of the Iewes? Is it not merueilous, that, of.xij. partes of that one people, he suffered.x. and a halfe to forsake him at one time: yea & that one parte, that remained, not a few tymes cleane to geue ouer the true worshyppinge of god: so that in those dayes hée might scante sœme to haue any true church vpon the whole face of ỹ earth. Be not these thinges beyonde the likelyhoddes of mans fœble reason? May wee not say with S. Paule, O vnscrutable and botomlesse deepenes of his diuyne iudgemente, and leaue to seeke what is likely in his doinges? The Iewes were his chosen people, from whiche the sauiour of the worlde should rise. They had among them his law and ceremonies,

nies, his aboundant promisses and sacramentes. They had his tabernacle, out of the which he, as presente, spake vnto them. If then the depenes of gods iudgement were suche towarde them, that hee suffered them so ofte and so longe to go astraie: and sence Christes time most miserably. 1560. yeres hath scattered them vpon the earth: may we not feare the like also amonge vs in this latter time? Doth not S. Paule put vs in feare, that, if god did breake away the naturall braunches of the Olive, he would also, if cause were geuen, cut of those, that were but grafted on beside nature? Doth not Christe in the gospell forewarne vs, that in the latter dayes shoulde bee suche mischiefe and blindnes in the churche: that euen the electe should be in daunger to be seduced? And shall we then hope at that time to see the true churche in so triumphant glory of the world, as it shal make euen the greatest Emperours

and Princes of the earth in worlde, might & power subiect vnto it: Truly that agreeth not with Christes prophecie, nor the warninges of the Apostels, wherein they tel vs of the greate daunger, that shal happen in the churchs, towarde the ende of the worlde. That it may not be thought to be my onely phantasie that the aduersarie of Christe shall in the latter daies sit in the churche, and beare the face of religion: Heare you what Hylarie sayth, Contra Auxentium. In whose time the Arrians, by the furtherance of the Emperour, and a number of Bishops, toke on them the name of the Catholikes, and persecuted the true christian churche. Ye do ill (saith he) to be in loue with walles: ye do ill to worship the churche of God in gay houses and buildinges: ye do ill to bring the name of peace vnder them. As if not certaine that Antichrist shall sit in them: Mountaines, woddes, marrites, prisons, dennes are more safe for me. For in those the prophetes, either voluntarely abydinge, or cast thether by violence, did prophe-

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ſie by the ſpirite of god. How could a man more plainely declare that the true thurche both then was and after ſhuld be vexed and perſecuted by thoſe, that, in ſight and power of external gouernment, were taken for the church. It is notable alſo that Auguſtine hath De ciuit. dei. lib. 20. ſpeaking of Antichriſte, Rectius putant etiam latine dici ſicut in græco eſt: non in templo, ſed in tẽplum dei ſedeat, tanq; ipſe ſit templum dei, quod eſt eccleſia. Some thinke it were better ſpoken in Latine as it is in the Greke, as to ſay, that Antichriſte ſhould ſit, not in the temple of God, but as the temple of God: as thoughe himſelfe were the temple of God, which is the churche. What Bernarde dyd thinke of the churche in his time aboue 400. yeres agoe, it appereth in diuers places. There is no ſounde parte now (ſaith he) in the clergie: it remaineth therfore that the man of ſinne be reuealed. And in an other place. All my friendes be now become my foes, all my mainteiners are now become aduerſaries. The ſeruauntes of Chriſte do ſeruice to Antichriſt. If I ſhould recite out of authours, and Hiſtories all ſuch teſtimonies

monies as serueth to this purpose, I shoulde be a greate deale longer then this place requireth. I will therfore at this time omitte them. Seyng therfore it doeth euidently appere, that in the latter time they shall beare the name of the churche, whiche in déede be not the right churche: wée must loke diligently that wée gene not ouer to euery power that will claime the name of the churche, but consider whither the true marke of the holy churche be amonge them. Christe the true pastour, noting whiche were his shéepe, saieth, My Sheepe will here my voyce. And as by his worde and voyce he calleth them into his folde, so by his sacramentes there he marketh them. The right churche therfore as the folde of Christe hath the true worde of God and vse of his sacramentes accordyng to the same, for the due markes therof. So much then, as the worde of God and vse of the sacramentes be corrupted amonge any people

What is the true marke of Christes churche.

people, or congregacion, so farre shall that company be from the state of the true and perfit churche of Christe. Therfore it is easie to iudge what is to be thought of them that leaue ỹ worde of God, and worshyp him well nere altogether with their owne deuised phãtasies. That the scripture, which is the voyce and worde of God, is the true triall of the church, wee haue good authoritie in the auncient fathers. S. Augustine contra Petilianũ. cap. 2. The controuersie is betweene vs & the Donatistes (saith he) where the churche is. Therefore what shall wee do? shall wee seeke it in our owne wordes, or in the wordes of our lorde Iesus Christe the head therof? I thinke wee ought rather to seeke it in his wordes, that is trueth, and best knoweth his body. Therfore they be not to be compted the churche, that with their owne wordes will say they be the churche: but they whose doctrine agreeth with the worde of Christe that is head of the churche. In like maner hath Chrisostome in Mat. cap.

cap. 14. Wherfore (saith he) in this time all christian men ought to resorte to the scriptures. Because in this time since Heresie is come into the churches, there can be no other proufe of true christianitie, nor any other refuge for christian men desyring to know the true faith, but onely the holy scriptures. For, before it was shewed by many meanes which was the churche of Christe, which was gentilitie. But now to them that will knowe, whiche is the right churche of Christe, there is no meanes but only by the scriptures. S. Augustine hath the like in many wordes in the. 16. cap. contra epistolam Petiliani, whiche I let passe here for breuities sake. The place beginneth in this wise, Vtrum Donatistæ ecclesiam teneant, non nisi diuinarũ scripturarum canonicis libris ostendant. Quia nec nos propterea dicimus nobis credere oportere quod in ecclesia Christi sumus. &c. Wherfore a Christian conscience, that in this daungerous time wyll walke safely, must take the word of god to be his only staie: must take the holy scripture to be as well the rule whereby hée shall measure the true paterne of the

church

church, as the very touchstone wherby he must trie al the doctrine of the same. For god in time paste spake by his prophetes many and sundry waies, but last of all by his dere sonne. Whose doctrine, how perfite it was, the woman of Samaria witnesseth saynge. When Messias commeth he shall tel vs all thinges. And the same Messias hym selfe saieth I haue made knowen to you all that I haue heard of my father. And therefore sendinge his Apostles hee saith. Teach them to obserue all that I haue commaunded. As if he had sayd, ye shall declare vnto the gentils not whatsoeuer shal seeme good to your selfe, but those thinges that I haue commaunded you. Those thinges therfore are to be hard, those thinges we must stay vppon: In those we must seeke our saluation and life. What soeuer is not agreinge with them, must be cast of and compted of no force. So saieth Origine. Wee must nedes cal the holy scriptures to witnes. For our senses and declaracions withoute those witnesses haue no credite. So saith Hierom. That hath not auctoritie in the scriptures, is

In Hierem. Hom. 1.

euen

euen as lightly contemned, as it is spoken. And againe in psal. 86. Consider what hee saith. Which were in it, not which be in it. So that, except the Apostles, whatsoeuer should be spoken afterwarde, let it bee cutte of: let it not haue authoritie. Therfore be one neuer so holy, after the Apostles, bee hee neuer so eloquent, he hath not authority. Because the lord wyll make his declaracion in the writinge of people and princes that were in it. In that place Hierome at large declareth that the doctrine of god must bee proued by such wrytinges as were in the churche vntil the Apostles time, and those that after folowed to bee of no sufficient authority, were they neuer so holy. Let vs stay therefore vpon the canonical scriptures and holy worde of god. For (saith S. Cyprian) Hereof arise schismes, because we seke not to the head, nor haue recourse to the spring, nor kepe the commaundementes of the heauenly maister. Let vs aske Peter (saith Ambrose) let vs aske Paule if we wyl finde out the trueth. And Christ him selfe biddeth vs searche the scriptures and not presume of our owne spirite vppon vnwritten verities beside the worde of

God

god. What credite is to bee geuen to those that so speake, Chrisostome teacheth vs. As Christ (saith he) when hee vnderstode that they sayde commonly of hym that hee was a deceiuour, to purge him selfe of that suspicion witnessed that hee spake not of him selfe, because he spake out of the lawe and prophetes: euen so if any man sayinge that he hath the holy ghost speaketh of hym selfe and not out of the gospele, wee must not beleue him. For as Christ said the holy ghost shall not speake of him selfe, but shall declare vnto you those thinges that it hathe heard. That is those thinges, that I haue spoken, he shal confirme. These wordes of Chrisostome cleane ouerthroweth ye ground of all your vnwriten verities beside the worde of god, much more such doctrines as be expresly against the same, as is your sole receiuinge and communion vnder one kind. Wherfore neither your multitude of sundry nations, and great learned clerkes, neither the continuance of. ir. C. yeres (if it were so,) neyther the name of your holy mother the churche, which you so often repete, can

bee any ſure proufe of your doctrines without the expreſſe teſtimonies of the ſcripture to witnes the ſame. For the holy ghoſte, whiche you aſſure your churche of, doth not ſpeake of him ſelfe (ſaith Chriſoſtom) but confirmeth that Chriſte ſpake before. After that you haue at your pleaſure in ſundry partes of your treatiſe charged him that you write againſt with folly, raſhnes, arrogancie, and impudency, euen in thoſe pointes that the ſame crimes may bee more iuſtly retourned to your ſelfe and yours: in this place alſo you indeuour to debaſe and imminiſhe his eſtimation, extenuatinge his age, continuance in ſtudy of holy ſcripture, and maner of life, in compariſon of your late holy fathers, which you do greatly extolle. Such is your ſhiftes, when the matter will not healpe it ſelfe, to tranſferre your talke to the perſons, & by ſcorneful diſdeining of other to procure your ſelf authoritie. What your opinion is of him

him, your writing declareth: but they, whiche haue bene of longer and better acquaintance with him then you are, do right well know, and in his behalfe do protest, that .xx. yeres sence he was able fully to haue answered stronger argumentz for these matters, then any that you haue brought at this time. But whatsoeuer hee is to you, god bee praised in him, he so liueth, as the most malicious of your parte cannot iustly blame him: and his learninge is suche, as, when the matter shalbe tried, I doubt not, but it wil fal out, that he w his .xl. yeres age, and such other, whom in like maner you disdaine, shal shewe more true diuinitie, then a many of your hoare heades and greate reading clerkes, as you thinke: whose authoritie and name alone ye iudge sufficient to beare downe whatsoeuer shall bee brought against them.

Towarde the ende you shewe your opinion of reall presence of Christes 13. Cap. Of reall presence.

body in the ſacramente, and in that parte blame vs, as though we had moze acquainted our ſelfe with Iſmael and Agar (as you ſay) then with Abzaham and Iſaac: thereby ſignifyng that we miſdoubted the almightie power of god in bzinginge that to paſſe, whiche he pzomiſeth oz ſpeaketh in the inſtitution of his ſacramentes. But I muſte nedes iudge this to bee in you, eyther ignozant blindnes, oz hatefull malice. Blindnes, if you do not vnderſtande and ſée, that in this controuerſie wée ſtay not vpon gods omnipotency: malice, if you know it and vpbzayde vs with the contrary. We graunt as frée ly as you with Abzaham and Iſaac, That god is able to perfozme whatſoeuer he doth pzomiſe. Wee graunt as freely as you with the Angell, That no wozde is vnpoſſible to god. We graunte as freely as you with Dauid, That god hath done whatſoeuer his wyll was to doe. We graũt with the holy fathers, that a greate and

merueilous mutation and change is made in this sacrament by the power of gods worde. Wee detest euen as muche as you all such, as see no more but common bread or a bare signe in this holy supper: neither can wee thinke well of you, when you dos so falsely charge vs with that assertion. But how can you shew, that it was gods holy wil to haue so many miracles wrought, as you without necessitie dos make in this sacramente: Yea and of such sorte as be contrary to the maner of all those miracles, that the holy scripture mencioneth to bee wrought by his diuine power. Moyses turned his rodde into a serpent: but all that were presente sawe that it was a serpent. He made water miraculously to come out of the rocke: but al the children of Israell saw and tasted of the water. Christe tourned water into wine: but all the company dranke and felte it to be wine. The same is to bee saide of all the residew of merueylous

wo:kes. And when gods power had miraculously tourned these thinges, that, into the whiche they were tourned, reserued and kepte that nature, that was agreable to suche a thinge. The serpent had the very nature of a serpent: the water was of such nature, as it behoued water to be: the wine lost not the right nature of wine. Otherwise it may seeme rather a iudginge then miraculous wo:kinge. You neuer reade in all the course of the scripture, that gods power tourned the substance of any thinge, and left the qualitees of the other thinge that it was before: sauing onely in this case that you imagine it. God is able to turne darkenes into light, and light into darkenes: but it were madnes to require at gods almightie power to make lighte, and not to haue a shininge, that is, to make lighte, to be light, and not to be light all at ones: o:r to make light & darkenes all one. This were nothing but to peruert

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the order of gods wisedome. Do you not this in the sacramente, when you apoint the body of Christ to be without quantitée, proportion and figure, or to be in a thousand places at ones: which is proper only to his diuinitie? Is not this to take away the nature of a body from his body, and in déede to affirme it to be no body? And yet wee say not, but that god is able to worke that also, if it be his pleasure. But we say it was not gods wil and pleasure in ordeining the sacrament to haue it so. For neyther is there any necessitie, that should constraine him to it: nor doth his word teach vs, that euer hee did the like. Oh ye wyll say we muste beleue Christes wordes, This is my body, which be of as great power now, as they were in the parlour at Hierusalem, to make the very body of Christe really and carnally present: and so the Catholike church (say you) doth teache vs. Wherefore vpon this veritie once setled, diuers o-

ther thinges muſt of neceſſitie followe by drifte of reaſon, although they bee not expreſſely mencioned in ſcripture: as the adoration of the ſacrament, the turninge of the ſubſtance of bread and wine, the beinge of Chriſtes body in many places at onys. &c. In deede ſir ſuch is the vanitie of mans reaſon in gods holy miſteries. For when it is once departed from the true ſence of gods worde, it draweth in, as it were by linkes, a number of other abſurdities: none of which can haue any proffe in ſcripture, ſeing the firſt rote of them came not out of the true ſence of ſcripture. Euen ſo, when you had deuiſed and geuen to Chriſtes wordes another ſence, then the meaninge of them doth importe, no maruel, if the ſame reaſon dw leade you to a multitude of other doctrines, not only beſide the worde of god, but expreſſely againſt it. Whether that interpretacion, that you make vpon theſe wordes, dw more agree with

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the ſcripture and grounde of our faith, then that which we teach: any indifferent man, that is not contentiouſly bente to the one parte or to the tother, may eaſely diſcerne. Your ſence is, when Chriſt ſaith. This is my body, that the naturall ſubſtance of the breade, which Chriſt toke, was turned into the naturall ſubſtance of the very body, that Chriſt dyed in: notwithſtandinge that the colour, taſte, forme, and power to nouriſhe, that were before in the ſubſtance of bread, doth ſtill remayne: And yet vnder thoſe qualities and accidences of bread, is really conteined the natural body of Chriſt, hauing neither bignes, nor any proportion or ſenſible qualitie rightly appertayninge to ſuch a body. To expreſſe this your meaning, you vſe to ſay, that the bread is tranſſubſtantiate into the body of Chriſt. In what tonge or language was it euer ſæne: In what authour was it euer reade: that Sum, es, fui, the verbe ſub-

ſtantiue might be interpreted by tranſ-
ſubſtantiare? Or if the proprietie of the
worde will not in any wiſe admit that
ſence: what one ſentence or clauſe haue
you in all the courſe of the bible, that
vnder the like wordes can receiue the
like interpretacion? Or what proues
can you bringe by conference of other
places of the ſcripture, that theſe word-
des in this place ought of neceſſitie in
this maner to be interpreted? If ney-
ther the proprietie of the tounge can
beare the ſence, nor you can bring any
examples or proues out of the worde
of god, where vpon men in ſo weightie
a matter may ſtay their conſciences: is
it not extreame cruelltie in you, vnder
payne of damnation to compel them to
beleue it? Here you will burden vs with
the authoritie of the holy catholike
churche: which, as you ſay, hath alway
receiued & alowed that interpretacion.
Vnto this I anſwer, that the catholike
churche of Chriſte neuer generally re-

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reiued the meanynge of any ſentence, but that they gathered the ſame, either by examples of ỹ like, or els by grounded reaſons, taken out of the ſcripture, declared, that of neceſſitie it muſt be ſo vnderſtanded. This rule was appointed to the churche by Chriſte and his Apoſtles: who in their doubtes willed men, *Scrutari ſcripturas*, to ſearche the ſcriptures. Therfore when the churche decreed againſt the Arrians and other Heretikes, that in this ſentence, *In principio erat verbum*, the woorde was in the beginnynge, that *Verbum* was to be taken for the perſon of the ſonne of God: Or when they decréed, that the ſonne was *eiuſdem ſubſtantie cum patre*, of the ſame ſubſtance with the father: they ſtayed not onely vpon their owne conſente and authoritie: but brought a greate number of prouſes out of the ſcripture, that it muſt of neceſſitie be ſo taken: as it appereth in Cyrill and other of the holy fathers. Now then if

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this, that you defend, be the iudgement of the catholike church: it hath vndoubtedly good proffe in the scripture: or if you can bringe for it no such testimony oute of the worde of god, it is euydent that you do wrongfully father this interpretatiō vpon ỹ holy catholike churche, and vnder the couert of that name you do promote & set forth your owne errour. And this much for your opiniō. On the tother parte, when wee interprete Christes wordes: wee say it is a figuratiue speeche, and suche as the holy ghost often vseth in the institucion of sacramentes and ceremonies, or in the describyng of other misteries. The figure is named Metonymia: when the name of the thynge is geuen vnto the signe. When these wordes therefore be laied vnto vs, This is my Body, wee say it is moste true. But mistically, sacramentally, figuratiuely, not really and accordyng to the naturall substance. For this interpretacion wee

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haue a number of examples out of the canonicall scriptures. God, speakynge of circumcision, saieth: This is my couenante. And yet was circumcision not the couenante indeede, but the signe & testimonie, wherby they were assured to be the people of God and partakers of his promisses. The Paschale lambe is called the Passeouer: and yet was it but a testimony and remembrãce of the greate benefite of God, in passyng his plague from them. This is the victorie, saieth S. Paule, that ouercometh ye world, euen your faith: And yet is not our faith the victorie it selfe, but the instrument or meanes wherby the victorie is gotten. In like maner diuers other places: As, I am a Syne: God is a consumyng fier: The seuen kine be seuen yeres; And that S. Paule hath to the Corinthes, Petra erat Christus: The rocke was Christe. And yet was not the rocke Christe himselfe really: onlesse ye will take it, as hee there doeth indeede, for the spirituall

rocke

rocke. For that ſpirituall rocke was Chriſte himſelf verely and indéede, not only in a miſterie or ſignification. So in the Lordes ſupper, if you take bread for ſpirituall bread, as Chriſte doth in the .vi. of John: I will ſay with you, that it is really and eſſentially the verie true body of Chriſte it ſelfe, and not onely miſtically. If wée had not theſe many examples with a greate number moe in the holy ſcripture to iuſtifie our maner of interpretacion: yet the very wordes, whiche the ſpirit of God by ſinguler prouidence hath vſed in the Euangeliſt and S. Paule, doeth manifeſtly leade vs vnto this ſence, rather then to that you haue deuiſed. For in ỹ ſeconde parte of the ſacrament, where Math. and Marke ſay: This is my bloud of the new Teſtament. That, Luke and Paule vtter in this maner: This is the new Teſtament in my bloud. Whiche can not be otherwiſe vnderſtande, but that this ſacramẽt is a teſtimonie or pledge of his laſte will and gifte of our ſalua-

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cion, confirmed by his moste precious bloud. Wherfore if you say neuer so often times with Math. and Marke, This is my body: This is my bloud: wee wyll repete as often with Luke and Paule, who were led with the same spirit, This is the new Testament in my body and bloud. This interpretacion and meanyng of Christes wordes, which wée gather by conference with other places of holy scripture, is confirmed also by the consent of the auncient fathers in many places. Whose testimonies I wil recite more copiously: partely, because you séeme to signifie, that they altogether make for you in this mattier: partely, that all men may se how vniustly your sorte doo terme vs Figuratores, because wée interprete that sentence by a figure, wheras it is not our deuise, but the exposicion of all the auncient fathers of the primatiue churche. First I will beginne with Augustine contra Adimantum cap. 12. There it appereth that Adimantus vsed Popes wordes,

Sangvis

Sanguis eſt anima, to make this fonde argument. Blood is the ſoule, ſaith Moyſes, But fleſh and blood (ſaith Paule) ſhall not poſſeſſe the kyndome of God. Therefore the ſoule ſhall not poſſeſſe the kyngdome of God. Auguſtines anſwer to that argument is, that this ſentence Sanguis eſt anima, muſt be vnderſtanded figuratiuely, and not litterally, as he in that argument toke it. To proue that, he vſeth theſe wordes of Chriſte, Hoc eſt corpus meum. Saiyng in this wiſe. Poſſum interpretari illud præceptum in ſigno poſitum eſſe. Nõ enim dubitauit dominus dicere, hoc eſt corpus meum, cum daret ſignum corporis ſui. I may (ſaieth Auſtine) interprete that precept to conſiſte in a ſigne or figure. For the lorde doubted not to ſay, This is my body, when he gaue the ſigne of his body. As if he had ſaied, in a farre greater matter then this, that is, in inſtitutinge the ſacramẽt of his death and our redemption, the lorde doubted not to vſe a figure, and to ſay, this is my body, when he gaue the ſigne of his body. Therfore this ſentence, Blood is the ſoule, may ſo-

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ner be interpreted figuratiuely. So that the meaninge of it is, that bloud is the signe of the soule or life, and not the very soule in dede. The same Augustine in his exposition vpon the thirde psalme. Iudam (inquit) adhibuit ad conuiuium, in quo corporis & sanguinis sui figuram discipulis suis commendauit. Hee admitted Judas to that feast, wherin he commended to his dispkes the figure of his body and bloud. The same exposition Tertullian maketh moste euidently in hys forth booke against Martion. Panem (inquit) acceptum & distributum discipulis corpus suum illum fecit: Hoc est corpus meum dicendo: Hoc est, figura corporis mei. Christe (saith Tertullian) made that bread, that he toke in his handes, and gaue to his disciples, his body. sayinge, this is my bodie: that is to say, the signe of my body. What can bee playner then this exposition of this auncient father, if men did not study rather to mainteine partes, then to confirme trueth. His purpose was there to proue against Martion that Christ had a true body in dede

because in the sacrament hee ordeyned the signe or figure of his body, and therfore afterward he addeth. Figura autem non esset, nisi veritatis esset corpus. **That should not be a figure of his body, onles hee had a very true body in deede. Augustine againe in. 23. Epistle to** Bonifacius. Si (inquit) sacramenta similitudinem quandam earum rerum, quarum sunt sacramenta, non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerumq; rerum ipsarum nomina sortiuntur. Sicut ergo secundum quendam modum sacramentum corporis Christi corpus Christi est: & sacramentum sanguinis Christi sanguis Christi est, ita sacramentum fidei, fides est. **And a litteli after.** Sicut de ipso Baptismo Apostolus, Consepulti (inquit) sumus Christo per baptismum in mortem. Non ait, sepulturam significamus, sed prorsus (inquit) consepulti sumus. Sacramentum ergo tantæ rei, non nisi eiusdem rei vocabulo nuncupauit. **If sacramentes had not a certaine similitude of those thinges, where of they be sacramentes, they should not be sacramentes at all. And for this similitude or likenes they commonly haue the names of the thinges them selfe. Therefore as the sacrament of Christes body after a certaine fashion**

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is Chriſtes body: and the ſacramente of hys bloud is his bloud: ſo the ſacrament of faith is faith. ꝛc. As the Apoſtle ſpeaketh of Baptiſme: We bee buried (ſaith he) in death to Chriſt by Baptiſme. He ſaith not, we ſignifie burial, but plainely, we be buried. Therefore he doth nothinge els but terme the ſacrament of ſo great a thing, by the name of the thinge it ſelfe. Saint Auguſtines meaninge is to declare to Bonifacius, that Baptiſme might bee called by the name of faith, and that therefore the Infante baptiſed might be truly affirmed to beleue, or to haue faith, becauſe it had Baptiſme the ſacrament of faith. This he proueth by compariſon with the ſacrament of Chriſtes body and bloud: Which, for a ſimilitude or likenes, hée ſaieth is called the body and bloud of Chriſte, that after a certaine faſhion: adding, that Baptiſme in like manner is faith. And yet no man wyl be ſo vnwiſe to ſay, that Baptiſme is faith in déede really. Wherfore the like is to be iudged of the ſacramente of the Lordes

body, wherby. S. Augustine proueth it. This also is diligently to be noted that Augustine saith, all sacraments generally be vttered by name of the thinges them selfe, because of a certaine similitude or likenes: & therfore Paule saith not we signifie our buryall, but wæ be buried: callinge the sacrament by the name of ỹ thing, as Austine saith. Againe, in Libro sententiarum prosperi, as it is recited in the decrees De consecratione distinc. 2. cap. Hoc est. The same father hath these words. Cœlestis panis, qui est caro Christi, suo modo nominatur corpus Christi: cum reuera sit sacramentum corporis Christi. Vocaturq; ipsa immolatio carnis, quæ sacerdotis manibus fit, Christi passio, mors, crucifixio, non rei veritate sed significante misterio. The heauenly bread, which is the flesh of Christ, after a fashion is named the body of Christ: where as in dede it is but the sacrament of his body. And the offeringe of the flesh, which is done with the priestes handes, is called the passion, the death, the crucifiynge of Christ, not in verifie of the thinge, but in a signifiynge mistery. The glose in expounding these words of Augustine

Auguſtine, ſaith, this. Cæleſte ſacramentum, quod vere repræſentat Chriſti carnem dicitur corpus Chriſti, ſed improprie: vnde dicitur: ſuo modo: &, non rei veritate, ſed ſignificante miſterio. Vt ſit ſenſus: vocatur corpus Chriſti, id eſt, ſignificat. It is called the body of Chriſt, (ſaith he) that is to ſay, it ſignifieth the body of Chriſt. To this I will adde Chryſoſtome, Operis imperfecti Homil. 11. Si, inquit, vaſa ſanctificata tranſferre ad priuatos vſus peccatum eſt, in quibus non eſt verum corpus Chriſti, ſed miſterium corporis Chriſti continetur, quanto magis vaſa corporis noſtri. &c. If (ſaieth hee) it be ſinne to tranſferre holy veſſels vnto priuate vſes, in whiche is not the true body of Chriſt, but ꝑ miſtery of his body is conteined: how muche leſſe ſhould wee, ꝛc. What can more plainly declare ꝟ figuratiue ſence of thoſe wordꝭ of chriſt, hoc eſt corpus meũ then that Chryſoſtome ſaieth, in whiche veſſels is not the very body, but the miſtery of it. For if thoſe wordes were litterally to bee vnderſtanded (as you ſay) then ſhould the holy veſſels that conteyne the ſacramentes haue in them, not only the miſtery of Chriſtes body and bloud,

but his very body really in dede. Which Chriſoſtome denieth. In the. 83. Homil. vpon Mathew the ſame doctour ſaith. Si mortuus Ieſus non eſt, cuius ſimbolum aut ſignum hoc ſacrificium eſt. If Chriſt be not deade: of whom is this ſacrifice a figure and ſigne: And vpon the. 22. pſalm. Vt quotidie in ſimilitudinem corporis & ſanguinis Chriſti, panem & vinum ſecundum ordinem Melchiſedech nobis oſtenderet in ſacramento. That hee might dayly ſhew vs in the ſacrament bread and wine accordynge to the order of Melchiſedech, as the ſimilitude of his body and bloud. As before hee vſed Symbolum, ſignum, miſterium: ſo he hath here, Similitudinem. Likewiſe. Dioniſius de eccleſiaſtica Hierarchia: cap. 3. Per venerabilia ſigna Chriſtus ſignatur & ſumitur. By thoſe reuerent ſignes Chriſte is ſignified and receiued. Ambroſe alſo, De hijs qui inciantur miſterijs. cap. 9. Ipſe clamat dominus Ieſus, Hoc eſt corpus meum. Ante benedictionem verborũ cæleſtium alia ſpecies nominatur, Poſt conſecrationem corpus Chriſti ſignificatur. Our Lorde Jeſus crieth, this is my body. Before the bleſſing of the heauenly wordes one kinde is named: after conſecratione Chriſtes body is ſignified. In the. 4. boke alſo, De ſacramentis. cap. 8

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The same Ambrose saith. Fac nobis hanc oblationem ascriptam, rationabilẽ, acceptabilem, quod est figura corporis & sanguinis domini nostri Iesu Christi. Make to vs this offering alowable, reasonable, acceptable, which is the figure of the body and bloud of our lord Jesus Christ. Here he acknowlegeth the sacrament to bee a figure. In the. 6. boke De sacramẽtis. cap. 1. He hath these words also. Ideo in similitudinem quidem accipis sacramentum, sed veræ naturæ gratiam virtutemq; assequeris Therefore thou receiuest the sacrament as a similitude, but thou atteinest the grace and vertue of the true nature in dede. This sentence of Ambrose conteineth our whole doctrine of the sacramente of Christes body and bloud: whiche is, that it is a figure or signe of his body: and yet not a bare or naked figure, but suche a one, as thereby we atteine in dede the full grace and benefite of his body: that suffred for vs and was crucified vpon the crosse, and haue our soules fed and norished with the same to euerlastinge lyfe. Origine vppon Mathew saieth.

Panis ſanctificatus iuxta id, quod habet materiale, in ventrem abit, & in ſeceſſum ejcitur. &c. The ſanctified bread (ſaith he) according to that it hath material, paſſeth into the bealy, and is auoyded oute of the body. But accordinge to the prayer, that commeth to it, it is profitable: makinge that the minde vnderſtandeth and hathe regarde to that is profitable. Neither is it the matter of the breade, but the word ſpoken ouer it, that profiteth him, which receiueth it not vnworthely. And thus much haue I ſpoken of the typicall and figuratiue body. Much alſo may be ſayd of the liuely worde it ſelfe, which was made fleaſh and very meat in deede: & whiche meate, he that eateth ſhall ſurely liue for euer: whiche no yll man canne eate. &c. Here note you, firſte, that Origine ſaieth that the mattier of the conſecrated breade of the ſacrament paſſeth into the bealy and is auoyded out, erpreſly againſte your interpretacion of Chriſtes wordes, wherby ye ſay the breade is tranſſubſtantiate, and no mattier of it lefte but onely accidentes. Secondly that he calleth the ſacrament, Typicum & ſymbolicum corpus, the typicall and figu-

ratiue

ratiue body. Thirdely that he affirmeth constantly, that no ill man can eate the very flesh of the seconde person in Trinitie. And yet that is one of the necessarie labels that your sorte doeth teache to depende vpon your wronge-full interpretacion of Christes wordes. Wherfore Origine with this one sentence teareth of diuers of your counterfaited Labels, that you stitche to Christes testamentes by drifte of reason, without the warrant of his holy worde. More ouer Austine de doctrina Christ. lib. 3. cap. 9. After he hath declared, that in the new Testamente God hath lefte vnto his people but few sacramentes and ceremontes, and the same to be vnderstande not carnally & seruilely accordyng to the letter: and there for example hath mencioned baptisme and the celebracion of the Lordes body and bloud: in the ende he addeth these wordes. In whiche (saith he) as, to folow the letter, and to take the signes for

thoſe thynges, that are ſignified by them, is a poincte of ſeruile infirmitie: ſo, to interprete the ſignes euill, is the poincte of wandrynge errour. As he counteth it a fonde and wicked errour not to interprete the ſignes well and accordynge to Gods worde: ſo, by a ſtreight litteral ſence, to take the ſignes for the thynges ſignified, he eſtæmeth a ſeruile infirmitie. What can be more plainly ſpoken againſt that interpretacion that you make vpon theſe woordes of Chriſte: wherby you dow binde vs to a ſeruile & litterall ſence of this worde, Is, and in ſuche ſorte take the ſignes of this ſacramente for the thinges ſignified, as you affirme breade and wine (whiche S. Auguſtine and the other Doctours call the externall ſignes) cleane to be tourned into the body & bloud of Chriſt. The ſame Auguſtine contra Adimãtum Manich. The Lorde ſaieth, this is my bodie, when he gaue the ſigne of his body. Alſo vpon the. 98. pſal. he ſpeaketh in this maner. Ye ſhall not eate that body, that

that you se, nor ye shal not drinke that blood, that they shall shedde. It is a misterie, that I tell you, whiche shal reliue you, if you vnderstande it spiritually. Wyll you not yet vnderstand, from whence our men receiued this interpretation? will you not yet perceiue, that wee sucked not it out of our owne fingers, but were led vnto it by the testimonies of holy scriptures and teachyng of these aūcient fathers? Will you not cease vniustly to bourden vs, that wee cauill and dally vpon titles and sillables: wheras your self in this sentence woulde driue vs to suche an vnderstandyng of this one sillable, Is, as the like is not in ỹ whole Bible. But ye will aledge for your selfe, as you signifie in your writyng, that Ambrose, Cyprian, Chrisostome, and other auncient fathers haue in this case vsed the termes of transmutation, alteration, conuersion, transelementation. &c. Wherby they haue plainly declared theyr meaninge to bee as yours is: and that no bread there remayneth,

but

but only the ſubſtance of Chriſtes bo-
dy. True it is in deede, that thoſe holy
fathers vſed ſuch wordes, not for that
they were of your opinion, but only to
thend they might more reuerently, as
méete was, and more liuely expreſſe
the dignitie and effect of that heauenly
miſtery: wherin Jeſu Chriſt, by his vn-
fallible promiſſe, vnfeinedly geueth to
the faith of his people the very fruition
of his body and bloud, with the hole be-
nefite of his precious death and paſſi-
on: and, by the worckinge of the holy
ghoſt, meruellouſly ioyneth vs in one
body together with him. Is not this
thinke you a meruellous change and to
mans eſtimation a miraculous worke:
when by the power of the holy ghoſt &
worde of god, of commen breade and
wine, ſuch as we daily feede our bodies
with, is made the dreadful and reuerent
ſacramentes and myſteries of Jeſus
Chriſt: wherby (as I ſaide) he doth, not
by a bare ſigne only, but verely and in

dede

déede, endow^h is faithfull people, and make them partakers of his body and bloud: Yea and that in such sorte, that euen as truly as the breed doth norishe our body: and euen as truly as the wine doeth comforte our spirit: so truly and vnfeinedly doeth the heauenly foode of his body and bloud torен and shed for vs, by fait^h in time of that holy supper, no ryshe, strengthen, and comforte our soule: and, by the wonderfull worke kinge of his spirite, make our bodies also apte to resurrection. Truly when I earnestly consider the effecte of this sacrament, as it must nedes be by the trueth of Christes promises, I confesse I am not able with wordes to vtter so muche, as in my minde I do conceiue, and together withal eschew the absurditie of your reall presence and transsubstantion. Wherfore I merueile not if those holy fathers fearinge no suche inconueniences, but lokinge rather pithely to expresse the thinge, vsed vse

those

those earnest wordes and manners of speakinge: and yet mente not as you now of their wordes dw gather. All though no similitude can sufficiently declare the thinge: I wyll, for the simplar sorte, so muche as I can, indeuour by a comparison to set forthe, that I dw conceiue. If a tempozal prince, for certaine causes mouinge him, would geue you a thousand pound land by the yere, and for that purpose had caused the wrytinges to be made: The same wrytinge, vntill it bee confirmed by the prince, is nothinge but common parchment and inke framed into letters by some inferiour mans hand, neither doth it bring any effect: but when the prince hath once added to his seale, & confirmed ỹ graunt, it is no more called parchement or common writing, but the kinges letters patents. And now hath that reuerence, that all to whom they be shewed, dw veile their bonetes, as bringinge with it some parte of the

princes

princes maiesty. Such a change is now made in those trifelinge thinges, that before no man esteemed. You also, to whom this lande should bee geuen, would not thinke this writinge common parchement blotted with inke, but the perfite déede of your prince: wherby you were assuredly possessed of the foresaid lands. Moreouer, when the prince, at the deliuery of the same, should say: sir, here is a thousand pound land that I geue freely to you and to your heires. I thinke you would not be so fonde to thinke, either that the Prince doeth mocke you: because you see not the lãds presently, or els to conceiue with your selfe, that you haue the landes really inclosed within the compasse of your writing. For the kinges authoritie, in ỹ writyng, geueth you as ful possession of the landes, as though you helde thẽ, if it were possible, in your hande. And you in this case might iustly saye to your friende, shewing your letters patents

tents: Lo, here is a thousande pounde lande, that my prince hath geuen me. If then there bee so greate a change made in framyng the couenant & déede of an earthly prince: If his seale doo bryng such force & effecte to his gifte and letters patentes: How much more merueilous change, alteracio, or transmutacion muste wée thinke it to bee: when the base creatures of breade and wine be consecrated into the sacrament of the euerlastyng couenante and testament of Iesu Christ: wherin he geueth vs, not earthly vanities, but the precious fode of his body and bloude, remission of sinnes, and the heritage of his heauenly kingdome? how muche more of effecte must this sacrament be, that is sealed with the promisse and wordes of our sauiour Christ: who is truth it selfe, and cannot deceiue any, that trusteth in him? Wherefore, to expresse this change of the externall elementes into so heauenly misteries: to shewe

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the effecte of this sacrament: to withdrawe the ignorant myndes of the people from the prophane cogitacion of a bare signe in this mattier, the auncient fathers had good cause to vse suche wordes. And yet therein dw they nothyng at all defende your miraculous workes, that you deuise to be made in the Lordes supper. As for the similitude, wherewith you woulde declare the necessitie of your Labels, depending vpon the first founded absurditie, it is both of as smal force as other, that you before vsed: and you handle it with more slobbish eloquence, then is meete for suche a mattier as this is. For the drawyng of the Capons, the scummyng of the potte, the stinkyng water, the helwyng of wodde, the puttyng on the broche with guttes, garbage and al. &c. Be phrases and termes more meete for the kitchinne, then for the Diuinitie schoole, and such as your self, I thinke, woulde not haue vsed, if your mockyng

ſpirite had not ſo rauiſhed you, as you wiſt not what you did. If wée had reſembled your Labels, whiche you cutte out by drift of reaſon, vnto ſo baſe matters: you woulde haue ſayd that wée had rayled, and done otherwiſe then it became vs. But ſens your ſelfe doth ſo take them, wée muſt thinke, that God oftentimes moueth his aduerſaries to vtter trueth againſt them ſelues. But if the ſame maiſter, that you imagine to commaunde his ſeruaunte to make readie, that hee may dine, did meane onely that he ſhould ſet vpon the table ſuche colde meate, as was in the houſe, becauſe he ſaw no cauſe or neceſſitie of greater prouiſion: And the ſeruaunte, vpon his owne fooliſh head, would miſtake his maiſters commaundement, & conceyuing that he woulde haue great ſtraungers, did kill his Capons, Chickens, and other prouiſion aboute his houſe, and buſied himſelfe, with more labour then thanke, to make them rea-

die:

die: Do you not thinke, I pray you, that he might iustly be compted an vnprofitable seruaunt and worthy by correction to bee taught more witte, for that he putteth his maister to greater charges, and himselfe to more paines then the mattier required: if he had rightly vnderstanded his maisters will and commaundemente? Euen so sir those thynges, that you say followeth by force of reason and argument vpon the first sentence, do folow indéede only vpon that sence, that your selfe doth imagine mistakyng your maisters wil and pleasure, and not vpon that meanyng that Christe himselfe would haue his wordes to be taken in. For all that he woulde haue done may be sufficiently done without the working of so manie miracles, as you in this case would driue his omnipotencie vnto. Wherefore wée are not so muche to be blamed for mistrustynge the almightie power of God, whiche wée confesse to be in all

thynges, that his pleasure is to haue it shewen, as you are for presuming vpō the same to haue miracles wrought bē-side his will and without necessitie.

For by the meanes of your manifolde miracles without the expresse woorde of God, wherupon mens faith in suche matters shoulde bee grounded, you make that sacrament a torment to trie mens weake and fœble consciences: which Christe ordeined to be a comfor-table and spirituall fæding, to increase and strengthen the consciences of chri-stian people. This haue I thought good to answere your defence of priuate Masse: and, as a champion not meete to matche with any greate clerke, yet in suche sorte as I coulde, to resist your assaute, that you make vpon the fore-sayde protestacion, not as good Dauid valiantly assauted Goliath in defence of his Prince and countrey: but as a-morous Paris trasterously shotte at A-chilles in ỹ behalfe of his loue Helena.

For

For neither is it Goliath that you fight against in his brauerie, as you say, braggynge agaynst the people of God, but rather Achilles manfully reuengynge the incestе committed with the spouse of Christe, which with your amorous cupps you haue allured from him: nor yet doo you come stoutely as Dauid did in the name of the liuynge God, before the face of both the armies to hurle your stones, but priuely out of a corner shoote your arrowes agaynst him as Paris against Achilles. You were afrayde perhappes, if he had seene you, that, with shame enough, he wold haue wronge your bowe and arrowes out of your hande: but truly I thynke hee woulde not haue so done, but rather, knowyng that in this quarell he coulde not be wounded, he would haue suffered you to shoote your fil, and with his naked hande receiuing your blount arrowes, in suche sorte woulde haue picked them at your face, as for shame

either you ſhould haue runne out of the place, or at the leaſt ſubmitted your ſelf & yelded to the truth, ẏ you proteſt your ſelf to haue forſaken. Wherfore as you haue the feare of God, as you haue care of your ſoules health, I moſt earneſtly exhorte you, to leaue ſtudie of contenciõ: and wᵭ a ſingle harte diligently to ponder the reaſons on bothe partes as the weight of the mattier requireth. Conſider, as the holy father Cyprian counſaileth, of what authoritie Chriſtꝭ inſtitucion ought to be: that wee ſhould not be ſo bolde to alter any parte of thoſe weightie & greate preceptes ẏ ſo nighly touche the ſacramente of our ſaluacion. Conſider ẏ neither Chriſtꝭ ordinaunce, nor the teſtimony of S. Paule maketh any ſignification of ſole receiuyng, or miniſtryng vnder one kinde, but all contrarywiſe. Conſider that Iuſtine, Dyoniſius, Cyprian, the holy counſel of Nice, withal other the auncient fathers teſtifie the common maner of the

prima-

primatiue churche to haue ben in forme of a communion & that in both kindes. Consider that Chrisostome & other so earnestly call the people beyng present vnto it, as they affirme them to do impudently y do refraine. Consider that y maner of the primatiue church was, as Dyonisius witnesseth, y none did remaine in y church, but those only that woulde communicate. Consider y Anacletus, Sixtus, the cannons of y Apostles & Antioch counsell threatned excommunicacion & punishment to such, as, being present at consecration & readyng of the lessons of scripture, woulde not receiue. Consider I say, and vnfeinedly weigh these thynges with your selfe, and ye cannot chose but se that the authoritie of Gods worde and consente of the primatiue churche maketh wholy with vs in these mattiers. And on the contrarie parte you shall perceiue that you haue no coullor in the scripture for priuate Masse: that you

are fayne to seeke defence in the churches authoritie beside Gods word: that your reasons be grounded on false principles and suche as haue no proufe at all. That your authorities out of the doctours be either abuses of the primatiue churche, or such extraordinarie cases of necessitie, contrarie to the cõmon maner, as they can not be rules to shew either what was then orderly done, or what now ought of right to be done. Be not these gaye reasons thynke you to builde mens consciences vpon? Priuate Masse is nothyng but sole receiuyng in case of necessitie: therfore it is lawfull. The Priest may celebrate alone in thassemble of ỹ people, because diuers in necessitie and extremitie receiued alone in their priuate houses. The priest may receiue alone when the people will not, because he is bounde to offer, and the people is lefte free. The priest may do it when he wil, because he may ow it in necessitie when

the

the people will not. The minister may receiue alone, for companie is but an ornamente and not of the substance of the sacramente. The Doctours in diuers places name one kinde. Therfore one kinde only was receiued of the people. How will you be able to proue that priuate Masse is nothyng but sole receiuyng in necessitie? How wyll you be able to proue, that it is al one thing for the minister in the congregacion, and a laye man at home in peril to receiue alone? How will you proue that the priest is bounde to the frequentyng of the sacramente, and the people lefte free? How will you proue, that companie is but an accident or ornamente to the sacramente, or that one kinde onely was receiued, because one kinde onely was named? And yet these argumentes muste be good, or els those proufes and testimonies that you wold haue to seeme vnuincible, shall indeede be of no force. Oh sir, for the loue of

God, weigh the mattier more indifferently. Do not dissemble that you must nédes know. If you will haue your doctrine tried by the balance of ý scripture and primatiue churche, adde more weight to your side of the balance, or els confesse that your parte is the lighter. Let not the vayne sounde of the holy churches name, where the thynge is not, leade you to be enemie to that doctrine, whiche you se to haue more force in the worde of God. Remember that the true churche is ruled and guided onely by Christes worde and doctrine. If you abyde (sayth he) in my worde, then be you my true disciples. Christe is the good shepparde, and the churche is the folde of his right shæpe. Christe is the wise maister: and the churche is the companie of his diligente scholars. Christe is the bridegrome, & the church is his derely beloued spouse. The true churche therfore will not go rangynge what way she lusteth, she will not learne

learne of hir owne braine, she will not folowe hir owne phantasie. They be wilde Goates, they be not tame shéepe, that when the shepardes voyce calleth one way, will runne headlonge an other way. They be selfwill moichers, they be not diligent scholers, that learning their maisters teachyng will folow their owne interpretacions. She is a frowarde and presumptuous woman, she is not an obedient wife, that will make light of hir husbandes commaundementes, and thinke she may alter them at hir pleasure. The true shéepe of Christe therfore, the diligent scholars, the obediente spouse, that is, the right and true churche will harken onely to hir good shepardes voyce, will folow hir maisters preceptes, will obey hir housbandes commaundementes. Now then can you excuse your selfe by your holy mother the churche, if you teache otherwise then Christe hath taught: and make suche interpreta-

cions

ses: truſtynge that your olone conſcience, hauynge nolw moze feare of God, then you ſay you had befoze, wyll dziue you to the ſame. Whiche I pzay God may be, if not by this occaſion, yet by ſome other, when his holy wyll ſhall be.

FINIS.

¶ Impzynted at London in Flæteſtréete, by Thomas Powell.

BRITISH 15 JU 1920 MUSEUM